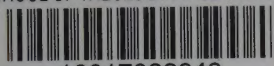


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SOUVENIR BOOK
OF THE
GOLDEN ANNIVERSARY
OR
JUBILEE
OF THE
METHODIST EPISCOPAL CHURCH
IN MEXICO

Interesting Biographies of National
Workers and Missionaries.

Important Information about the Glorious work
of Methodism for Fifty Years.

Arranged by the commission named by the
Annual Conference
of 1923

Mexico, D. F., February 1924

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MEXICO, D. F.

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An Introductory Word.

The first fifty years of Methodist mission work in México ended in 1923. For several reasons it was impossible to hold our Semi-Centennial at that time and the Annual Conference planned for its proper celebration, together with the close of the five year Centenary Campaign, at Conference time in February, 1924. The political conditions at this time caused a postponement of the Conference Session until the middle of March, and the indefinite postponement of the Jubilee. As the material for the book is ready for the press it seems best to publish it at once, so we present it to you with a prayer that it may fill its mission in helping on the work of the Kingdom in Mexico.

The Program Committee.

Mexico City.

March, 1924.

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Gratitude for the Past, Courage and Consecration for the Future.

The Fiftieth Anniversary of the founding of the Methodist Mission in Mexico is an occasion for retrospect and outlook, for an evaluation of the past and a prophecy of the future. We fail to make the best use of this anniversary if we have only the backward look and glorify past history and achievements. While we may well rejoice over the wise and heroic work of the pioneers, Bishop Gilbert Haven and the devoted Butlers, father and son, who laid broad the foundations of our Mission, and hold in grateful remembrance the brave evangel of native leaders, yet, above all, this is an hour for the forward look, for high resolve and renewed consecration to our supreme task of bringing the living redeeming Christ to the last downtrodden child of Mexico. Our anniversary commemorates the wisdom and rare provision of our early leaders in securing church and school properties in the leading cities of Mexico. Through education and evangelism in these centers the foundation for permanent work was laid. For example, our location in the very heart of Puebla and also in the throbbing center of Mexico City was a fine piece of strategy. This has given our church work a stability and force otherwise impossible. The recent expansion of our Church in new mission centers in these leading cities is full of promise.

Let us rejoice in the permanent foundation being laid in our schools. Here standards have been raised and equipment enlarged. In these academies the leadership of the Church is being prepared. When we realize that Puebla Institute now has a well organized group of thirty-seven young men consecrated to

life service, twenty-three of whom have dedicated their lives to the Christian ministry, it is evident that a new and larger future opens before the Church, for our mission is to build a Mexican church. We must have a native ministry. Future growth and strength hangs on this. Self-support, self-direction, self-propagation—these are the watchwords for our Jubilee. The new



BISHOP W. P. THIRKIELD, D. D., LL. D.

standard of giving set by our Puebla, Gante, Aztecas and other churches, promises a new day for church expansion and power.

The new social movement signalized by the completion of the last unit of the Aztecas Social Center, is full of hope. Strange that the evangelical movement waited forty-six years for its first venture of this character! And now we see how this application

of the social principles and ideals of Jesus Christ to the life and homes, the health and well-being of the people, has brought startling response at Aztecas, where within three years a mission of a handful of folk has been transformed into a great redeemed company, joyous and sacrificial in their church life and ministry!

So let us rejoice together and take courage over as many new members received during the past quadrennium as we had at its beginning; in Sunday School and Epworth League work placed on a new basis; in self-support increased beyond all that we dreamed; in the spirit of stewardship established in the thought and practice of our people; in a contagious spirit of evangelism which spreads and advances in spiritual force and momentum.

We enter on our Golden Jubilee with praise and thanksgiving! Let us go forth from our Fiftieth Anniversary with fresh courage, serious purpose, and devout consecration to the task of bringing the saving grace and the redeeming life of our risen Lord to the multitude who are yet standing at the tomb and saying: "Come, see where the body of the Lord lay!"

BISHOP W. P. THIRKIELD.

Our Semi-Centennial Souvenir Book.

Methodism has been actively toiling at the task of evangelizing Mexico for half a century. Twenty-five years ago the Silver Anniversary of Methodism in Mexico was held and a booklet was afterwards published containing the principle addresses given. It is very fitting that after another twenty-five years a still greater celebration be held here in Mexico City where our work was first started so many years ago. It is also proper that we have a souvenir booklet ready for this occasion. Therefore this one has been compiled to preserve the names of many of the early heroes for future generations; to review the list of workers, and the labors effected by these servants of the living God; to note the advancement made in the various departments of the work; in a word, a booklet to summarize what has been done by the Methodist Episcopal Church in Mexico during this period. The present book should be preserved for constant reference concerning the historical facts of the first half century of our work; the biographical data, although very brief, as the size of this work requires, is accurate and worthy of being treasured.

We want you to see some of the early workers in Mexico and those who are now carrying forward the task of the Church. To thousands of Methodists in Mexico each face represents a friend, a pastor, one who has led them from darkness to light, one who has watched over them and cared for them physically, intellectually, or spiritually. Our Bishops who have so wisely guided in the work, the missionaries who from the days of Dr. Wm. Butler and his son Dr. John W. Butler have given their best to the work, our writers, educators, lady missionaries and our medical workers are all here represented. Here you will find pictures and stories of our schools, our medical work and our churches. How much is crowded into a few pages. Every page might be multiplied by ten and yet our work would be incomplete.

The Centenary with its five years of forward looking inspir-

ational effort has a place to tell of its accomplishments; a short summary of its work. The greatest results of the Centenary campaign are to be seen in the future. We have been trying to make the gospel work permanent by building on the foundations laid; (1) a deeper spiritual life, (2) the practice of the deep truths of Christian Stewardship, and (3) the activity of lay workers. Look at the faces of our Student Volunteers and note the hope for the future from these consecrated young people.

Statistics are generally regarded as dry reading. We have tried to make those which appear at the close of this book both interesting and instructive, as they tell in their way of the growth of the work.

The story of Methodism's developing history might well occupy a thousand pages and take years in the writing. The purpose of this book is simply to gather and preserve interesting facts in the hope that some day a gifted historian may make this material live in story form.

We are sure you will pardon the deficiencies of this book when you realize that it was all done in a short time by busy people. The greater part of the planning and compiling of the book is the work of Miss Lola Rojas under the direction of the Semi-Centennial Program Committee.

We trust that the programs which are presented during these days, the pleasant associations, and the study of the charts in the various exhibitions may all leave pleasant memories for you; but most of all we want you to see more clearly how God has been leading His disciples in these days as He did in Bible times.

F. F. WOLFE.

First Part

Founders of the Methodist Episcopal Church in Mexico. 1873—1885

The First Bishop in Mexico.

Memories have gone through my mind thick and fast as I have walked by the old church in Mexico City and climbed to the tower where many years ago father penned his manuscript for "Our Next-Door Neighbor." I can recall the patient waiting in the New England home and the anxious thoughts of the loved ones there as they prayed for his safe return. A part of his last letter written in Mexico will be interesting reading now.

Mexico, March 12-13, 1873.

"Dear Homeists:

I have written my last letters from this city, and now at 12.45, my usual midnight hour, I valedictorize on you. I have got through my work here. Dr. Butler has come, and tomorrow morning I leave for Matamoros, about 1,000 miles stage ride through a wild and dangerous country. But I shall be through it before this reaches you, if the Lord preserves, and, will telegraph from Matamoros if it is all right. I have had a delightful time here, never better away from home. I am sorry to leave the charming city and country, good in everything but its people, and good in most of them when Methodism gets in. If I swing round this long circle in safety, it will be very delightful to spend a week or two in the old room and among the old beloveds. The Bishops meet April 9th at New York. I hope to be there.

Now I have only five hours to sleep and twenty days of stage coach to ride, so I guess I'll make this short. I must give you love and goodnight.

"Always, all yours,

GILBERT.

"3 A. M. All done. Goodnight and goodmorning."

Also extracts from a later letter, written during the journey, to his brother-in-law, Henry C. M. Ingraham, in Brooklyn, N. Y.

Querétaro, March 16, 1873.

"Dear Henry:

I have been alone in a strange and hostile city. In fact under a half feigned name, Señor Gilberto being the name on my diligence ticket. I have wandered over the quaint town, part of the day with an American who works here in a cotton mill, part of the day alone. I'm on my way home through the country. They tell me it is very dangerous and I suppose it is. I met a man at breakfast who was very polite and I was quite inclined to like him but I heard afterwards that he was suspected by the government of being in league with robbers. After all I apprehend little danger, and little or much, duty calls and I have to obey. It is not courage, it is simply order.

The fields here are rapturously beautiful. How you would enjoy them! The ash tree is the favorite and a much richer fellow in these clothes than in the temperate dress he wears in Prospect Park. The flowers are more wonderful than trees. I am amazed at the variety and abundance, the beauty and fragrance of the flowers.

I don't know as I have done anything by my long stay in Mexico. I have made two or three trades, got one to the last point and a priest stepped on it and smashed it. Got another where two of the owners signed a paper pledging to sell. Hope it is done but it was so delayed I came off and left it in good hands and think it is sure. A third in Puebla, a large handsome city of 60,000 people. The work there will open big. The Church of Rome is badly damaged. Ruined convents and churches innumerable, but they are struggling for the recovery of their place and power and the government is lenient and favorable to a degree but not to the old restoration. If the right men come here, and they will come, this land will be Protestantized



BISHOP GILBERT HAVEN.

in a score of years. The people are ground down and must be helped upward. The climate is unspeakably delicious, especially that of the City of Mexico.

I'm off at three in the morning for Guanajuato and León, then back and to San Luis Potosí and then to Saltillo and home, the Lord assisting.

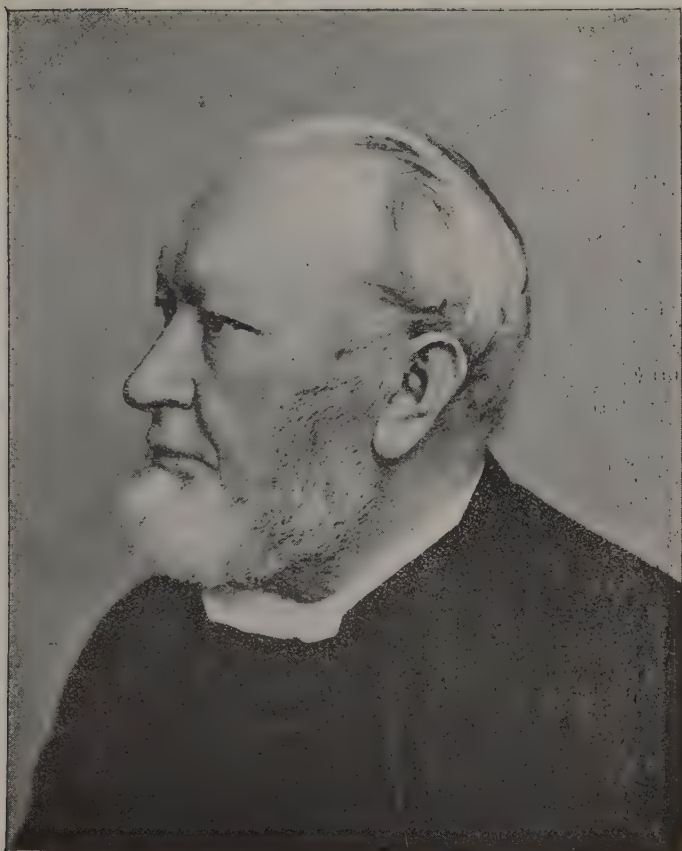
March 21st.

Just arrived at San Luis Potosí after four days solid riding in stage coach and fifty miles on horseback over awful hills. No robbers, no kidnappers, no nothing but a scare and not much of that."

All my girlhood I looked up at a strange painting that father brought home from the Inquisition Church in Puebla, that showed a door leading into the room of examination. How early the power of camouflage was discovered! No one gazing at the face of the inspired saint would notice the keyhole and suspect the purpose of the inner room. I wondered if it would ever be my privilege to enter Mexico and visit these historic places. Father's companion, Dr. Butler, had led his family thither, and they had stayed and built in strongly for the future. But, by strange coincidence, God has let me follow in his footsteps on both sides of the border. At Atlanta we were privileged to serve from the beginning of Gammon Theological Seminary and then later came the call to Mexico, so we have walked the same pathway as he did, only with greater comfort and safety, and with a full realization of the power of achievement when true to the leadership of Jesus Christ.

Methodism laid the foundation of Protestantism in Mexico. There is a duty that goes with such an inheritance. This land is rightly being considered in a more serious manner than formerly. Church work is imperative and the influence from its early center, Gante 5, has extended in every direction. Caring for human life from childhood to parenthood is far-reaching in its results. They need us and respond to our message. The home spirit, so sadly lacking among the masses, is being revealed and its power and beauty instilled in their lives. The native leadership is being discovered and trained, a rich fruitage from the divine sowing.

MARY HAVEN (MRS. W. P.) THIRKIELD.



Dr. William Butler.

The one who has the honor to be called the founder of the Methodist Church in Mexico is Dr. William Butler. He was the one who without measuring the enormousness of the work and with the strongest faith, put aside every obstacle that interfered with his purpose, until he had laid the foundation of this redemptive work, whose first fifty years of activity we gather to celebrate; in the same way as the church in India eighteen years ago celebrated the same event in that country and honored the work of the same apostle of the gospel.

William Butler was born January 30, 1818, in Dublin, Ireland, in an English family. He spent his early years in his home under the care of his beloved grandmother, who taught him the principles of the Episcopal Church of England. He was a very active child. His best friends were his pets and this was a characteristic of him throughout his life. He was studious and was willing to make any sacrifice for the sake of a better education. Sacred music was always his delight.

Such was his life for the first nineteen years, when by the influence of a woman recently converted to Methodism, he was converted and soon after felt that it was his duty to become a Methodist preacher. For better preparation he went to Dublin Seminary and soon after to Disbury College. He held several pastoral charges in England, and in 1850 he came to America and settled in New York City, where his wife died. Later he moved to Portland, Maine, where in 1854 he married Miss Clementine Rowe, one of his first converts in England, where her father was a preacher.

Two years later, when the missionary work in India was to be started, he felt the call, and leaving his two little children in a school, he departed with his wife for India. There they stayed for seven years. His work was well started and richly blessed by the Lord. At the end of this time he returned to United States, where he spent several years.

In November of 1872 he was appointed again to start another missionary work, not in a far away country but in Mexico, the next-door neighbor of the country which he had adopted as his own, and in February of the next year they started their journey, arriving at Vera Cruz the 23rd of the same month. With his deep vision and experience, he soon understood the conditions of the country and then one of his first aims was to get a suitable place for the religious services and in which to start an orphanage in Mexico City for the good of the work and the preparation of the early workers.

We know that his endeavors and difficulties were many, but really we can hardly visualize the bigness of them, because the actual conditions are much different from what they were in the early days. They lived in a time when fanaticism and ignorance were the two powerful weapons that the clergy used to keep the people under their control. They started persecutions, and did everything they could to make the task more difficult

but Dr. Butler with firm resolution, planted the seed which has grown splendidly and the harvest today is for the glory of the Lord.

Dr. Butler went to his reward August 18, 1899.

Bishop Matthew Simpson.

Mexico since the establishment of Methodism has had a good many friends who have served either by influence or personal work for the laying of a firm foundation in the work of the Kingdom. Bishop Simpson was one of these. He came to Mexico in February, 1874, when the work was only a year old. He found very few workers and realized that they needed reinforcements if they were to be victorious. Upon his return to the United States, he established a Spanish class in Boston University with the purpose that the future workers of this field should have some knowledge of the language before reaching Mexico. Then with the persuasive eloquence for which he was noted, he caused John W. Butler and Charles W. Drees to turn their attention to this country instead of to Italy, where they were planning to go.

Dr. John W. Butler.

The name of John W. Butler will doubtless always be the one most closely connected with the development of the Methodist Mission in Mexico in the first half century of its history.

He was born in Boston, Mass., on October 13, 1851. While his father was in India he and his brother were left as boarding pupils in a New England school. He was a studious young man. While at Boston University School of Theology he was pastor of a congregation which he served with great efficiency. He graduated from Boston and was the first after his father to be appointed as a missionary to Mexico, where he arrived May 8, 1874.

After serving a few years he was married to Sara Aston, who was a faithful wife and helper until his death, after which she speedily weakened and three years later followed him to the eternal home.

He was for some time pastor of the English work in Mexico City and always took a great interest in caring for the spiritual welfare of the English speaking people in Mexico. He establish-



ed or fostered English services also in Puebla, Pachuca, Guanajuato, Orizaba, and El Oro, besides arranging services in other mining camps at times and in Necaxa. He was for many years the best known American in Mexico and helped to form hundreds of new homes, to console many sorrowing hearts, and in a practical way he helped scores of people in trying circumstances. He was loved by all and brought many a straying one back to Christ.

Among the Mexican people he was also loved very greatly and was commonly called "Tío Juan" (Uncle John) as an affectionate term. Most of our pastors can tell of how Dr. Butler advised and counseled them as a father. He was most courteous to the poor as well as to the rich and associated with all classes and was at home with them all. He loved children and the children loved him and always greeted him with joy.

As a District Superintendent and Mission Treasurer he served for many years; forty-four years of service having been rendered in Mexico before he was called to a higher field of labor. He was a man of vision and largely shaped the policy of the Mission for the greater part of his active period of service. The firm basis of the work in this field is due principally to his careful planning. In moments of danger he was able to secure the ear of Don Porfirio and obtain the needed protection.

When funds were to be secured, he raised or borrowed the money as the case demanded. As a result of his financial genius, the Pachuca Church, the Puebla Boys School, and the Santa Julia Church among other enterprises stand out to honor his name.

He represented Mexico seven times in the General Conference and was several times proposed for the Bishopric. He also did no small amount of writing for so busy a man.

His death occurred March 16, 1918, only a week after the session of the Annual Conference at which he proposed the four fold Centenary ideals which were adopted and made the basis of the Centenary Campaign.

Thank God for John W. Butler. So have said thousands of people and today we repeat, thank God for John W. Butler and the wonderful work he did under God's guidance in Mexico.

Charles W. Drees.

Bishop Haven on his way home from Mexico spent Sunday in Xenia, Ohio, where he met the mother of Charles W. Drees who at that time was in Boston Theological Seminary; and asked her if she would give her son to him for Mexico. About a year later he was appointed. He was the second of four young men who within three years after the arrival of Dr. Wm. Butler had joined him in the work here. The others were John W. Butler, S. P. Craver and S. M. Siberts. He and John W. Butler came directly from their work at Boston University School of Theology and sailed together from New York April 25th, 1874, arriving in Veraacruz May 8th. Their first work was the study of the language and Mr. Drees made such progress that he preached his first sermon in Spanish within five months of his arrival. His first appointment was to Puebla where he had much to do with starting the work. At the first service only six were present, but they were men who, as he wrote of them, had "suf-

ferred for conscience sake wounds and hunger and nakedness;" and they told him that they "knew of others of like conviction and courage." On one occasion, in July, 1875, in the midst of a service in which an organ was being used for the first time, a large stone crashed through the window. But the United States Consul General, who was present, gave the Superintendent ten dollars with the statement that he would pay for all the windows that might be broken. The chapel was dedicated the next month, with an attendance of about two hundred. Not long after that Mr. Drees could write that his congregation was growing and had all the characteristics of a well sustained society.



An early feature of the work was an orphanage school which has since grown into the present Mexican Methodist Institute. In 1879 he became Superintendent of the Mission, when Dr. Wm. Butler returned to the United States, but in Puebla he continued to be preacher-in-charge, and to teach the theological class. The next year he moved to Mexico City where in addition to the superintendency of the Mission he had charge of the Editorial work. He continued as Superintendent until 1885, when the Mission became the Mexico Annual Conference, though composed at first of only one District, of which he was Presiding Elder

At this time he also served as Treasurer of the Mission and he continued as Editor of the Church paper, "El Abogado Cristiano." The next year the field was divided into three districts, of one of which he continued as Presiding Elder. Then in November came the appointment to the Superintendency of the South American Mission, and before the year was up he and his wife had left Mexico for this new field.

In 1892, Dr. Drees again visited Mexico, and during his visit he dedicated the church of Puebla, which served until 1922, when it burned and has been replaced by the magnificent building now being finished. Later he opened our Mission in Porto Rico, and still later served as one of the revisers of the Bible in Spanish. He is still connected with the South American work.

Samuel P. Craver.

Samuel P. Craver was the third of the quartet of young missionaries who came to the field during the first three years of the life of the Mission, arriving with his wife in January, 1876. His first task was the founding of the work in Guanajuato, said then to be a very dangerous place, and indeed during the first year the Mission home was twice violently attacked by mobs. But after three years there, a report concerning his congregation on a certain Sunday was that about one hundred and seventy-five were present morning and evening, and that there were many well dressed people among them. He remained in Guanajuato till 1883, then moved to Silao, and in 1884 to Mexico City, where he was editor of our church paper.

In 1886 he became Presiding Elder of the Northern District, one of the three into which the Annual Conference, then one year old, was that year divided. He lived in Queretaro until 1889, when he was appointed to the Puebla District. Soon after going to Puebla it was necessary for him to assume also the presidency of the Theological Seminary and Preparatory School. His reports of this period tell of persecutions and of progress in the work. He continued in this double responsibility until 1895, when he was transferred to the Iowa Conference. Soon after this he went to join the forces in South America, which had already claimed C. W. Drees and F. D. Tubbs from Mexico. There he continued in the work until the end of his life.

Samuel W. Siberts.

Samuel W. Siberts was the last of the quartet of young men referred to before, who joined Wm. Butler in the work very soon after the beginning, he and his wife reaching the field in 1876 some three months after the Cravers arrived. They were expected to begin work in Queretaro, but spent the first few months in Guanajuato with the Cravers and were then transferred to Miraflores. While there he for a time had the Theological School in temporary quarters in the parsonage, continuing so until he went with the students to Puebla. He was president of this School from 1885 to 1887 when he became Presiding Elder



Samuel P. Graver.



Samuel W. Siberts.

of the Central District and Editor of "El Abogado Cristiano" and of some books. Two years later he took charge of the Northern District. In 1892-3 he was in the United States, and on his return, in 1894 he was appointed to the Puebla circuit. In 1895 he was in charge of the Querétaro circuit and was President of the Querétaro Boy's School. The next year his appointment was to Orizaba and Córdoba, but on account of declining health he was compelled during the summer to return to his native land, after having given twenty years of most valuable service to the work in Mexico. Later he went to South America, where he continued in active work for some years longer.

Mathias Goethe.

Our purpose is to give the present generation the most accurate record possible of the early workers of Methodism in Mexico, but unfortunately the information has not been kept in some cases. Some names have been lost of those who labored in the early years but even though we can not mention them here we are sure that the Lord has given them their reward. Of some others we have very little record and this little that we do know we are gladly giving to you so that our early workers will be remembered by their labors in the years to come.

Rev. Goethe is one of whom we know very little. He came to Mexico from Sacramento, California, in the early part of 1875, in search of health. He was a minister of the German Lutheran Church and his only desire was the spreading of the Kingdom of the Lord. His personality soon gained the confidence of the German colony living in Mexico City and they asked him to stay here as their pastor, under their support. As he spoke English as well as his own language and soon learned the Spanish, there were times in which he preached in all three languages. In this way he did a great deal in the linking together of the three nationalities. His work was highly appreciated and he was greatly missed when only two years later he was called to live with his Master.

José María González.

Among the very early workers of the church there were some who were ex-priests of the Roman Catholic Church. The careful reading of the Bible made them find the big errors of their former church, and so they turned all their talents to the work of the Protestant Church. José María González was one of these.

In 1875 this wise doctor of theology joined the evangelical cause and gave great services to it by preaching and writing. Being naturally inclined to scientific investigation he later left preaching for this type of study. For awhile he was the Editor of "The Christian Advocate" and his work there was very efficient.

Revs. Cooper, Stephens, and Umpleby.

Orizaba is a great center of evangelism and the gospel was taken there in 1873 by Rev. W. H. Cooper and the first service was held May 17th. There were difficulties and persecution to be met in establishing the church. They had no place for their services and the early Protestants were molested many times by the people on the streets. At times the police had to give protection to the pastor and the workers. After three months there was a very flourishing congregation of forty people. Later Rev. Richard Stephens came to take charge of the work and he was there for three years. During his stay the work made great advances. Then Rev. G. S. Umpleby was in charge for five years and during this time a magnificent property was secured which was a means of even greater advancements in the work of the Kingdom.



Marcelino Guerrero.

This skilled doctor of medicine can very easily be called the "John the Baptist" of Methodism in Mexico. He was a native of Pachuca and started his work there. He was a man of great

culture and through his reading he became dissatisfied with the Roman Catholic Church. For some time before Dr. Butler started our work in Pachuca he had been gathering together a group of his friends for the study of moral and ethical questions. He promptly joined the Methodist Church and was a great help in the work.

Richard Rule and Christopher Ludlow.

About the same time that Dr. Guerrero started a church of his own in his home, these two gentlemen went to Pachuca and later the three helped greatly in the establishing of the Methodist Episcopal Church there. They were mining engineers. We can feel sure that Richard Rule must have had a splendid early training in religion for he used to gather his family and friends around him on Sundays and conduct a Sunday School. He was doing this when Bishop Haven went to visit Pachuca.

When the work was started in Pachuca, Christopher Ludlow was a great help, being at the same time the architect for the building and the pastor of the congregation, and so faithful and consecrated was he that soon he had quite a congregation. Although the country was in the midst of a revolution, Brother Ludlow was very true to his duties and one time when there was a battle during his service, he continued in prayer although he heard footsteps. When he finished he found that he was alone in the building except for one very deaf person and two visiting pastors. He said that he thought more people were coming to the service and for that reason had kept right on.

Biographies of Deceased Members of the Annual Conference. 1873—1923

Trinidad Rodríguez.

Trinidad Rodríguez was the son of well-to-do parents in Querétaro who decided that the career of a priest was a very profitable one and had their son trained for the clergy. At twenty-five he was ordained and had several parishes and once when returning to his home from one of his charges he was told that a man was selling books against the Catholic faith in Querétaro. He found the man and bought from him a Bible, New Testament, Pilgrim's Progress, and several other books. He began to read them and compare them with his Catholic Bible. After a struggle of three years he found the light and giving up his position he started to Mexico for the sake of further investigation. On the way he met the Butler family, who invited him to attend the Protestant services. Soon after this he started to preach. His great aim was to return to his own section to preach the true gospel, but he was sent to Puebla where he was taken sick and died.

The day before his death, Dr. Wm. Butler asked him how he was feeling. He answered "Physically very poorly, but spiritually very well."

Epigmenio Monroy.

Epigmenio Monroy was the first Methodist martyr in Mexico. He was born in Real del Monte in 1854 where he spent the early part of his life. He was converted in one of the first meetings in Pachuca, and through his effort a church was opened in his home town, where he acted as a local preacher. This started his ministerial career. In 1880 he was appointed as pastor and

teacher of the school at Amecameca where his work was a splendid success. The following year he was moved to Apizaco, and he had gotten the work in good condition here when one night he was going home with two members of his church when from one side of the road a group of fanatical people attacked him. He was brutally and fatally beaten, and shortly before his death he said, "Father forgive them for they know not what they do." This is one of the sad events of our Methodist history.

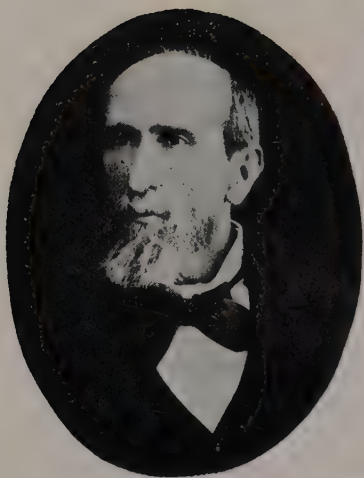
Herman Lüders.

Herman Lüders came to Mexico from Germany when still a youth. He was working in the sugar plantations in the State of Veracruz when the gospel was taken to Orizaba. After his conversion he consented to attend the Puebla School in order to better prepare himself for the ministry. After two years, Dr. Drees was appointed to work in Mexico City and Herman Lüders was put in his place as head of the Puebla School. This position was held for three years where he proved himself both a fine leader of the School and a splendid preacher for the Church. His interest in education and faithfulness to the work made him greatly loved by all. In the prime of life, he died as the result of a severe heart attack.

His years of activity were short but his labors were great, and even today his former pupils are grateful for having had the opportunity of associating with him. His name will be handed down to future generations in the music which he composed for several of our hymns.

Prudencio Hernández.

Prudencio Hernandez was born in Guanajuato, May 18, 1828. He was converted from the Catholic Church to the Protestant Episcopal in 1864, where he served until 1882, when he joined the Methodist Episcopal Church and preached at Celaya. He was with us a very short time but we owe him our respect and appreciation for he worked in a very fanatical center and endured much persecution. On February 24, 1884, he died, only a few days after he had been appointed to Queretaro circuit.



Agustín Palacios.



Trinidad Rodríguez.



Epígenio Monroy.

Joaquin Hernandez.

Joaquin Hernandez was the son of the last mentioned, and was born in Mexico City, August 15, 1854. With his father he was converted to the Protestant Episcopal Church and later entered our Methodist Church. Without accepting any salary he was the teacher of the first day school that the former church established. He became the pastor of our work at Tulancingo, where one day in trying to preach to his congregation above the noise that the mob was making outside, he overtaxed his weak heart and died, February 22, 1885.

Agustin Palacios.

Among the first ministers of Methodism who started this great work there are several like Rev. Palacios who are outstanding personalities for their great talent, wide culture, historical position and the strange way in which they were converted. Agustín Palacios was born at Tlalmanaleco in 1826. Later he came to Mexico City, where in a splendid school he started his training as a lawyer. At the time of American intervention in 1847 he gave up his career to go as a soldier. At the end of the war he began his preparation for the priesthood and was ordained in 1851. During the French intervention he was a chaplain in the family of Maximilian but soon afterward he found that the doctrines of the Catholic Church could no longer satisfy him. As the result he established a church of his own having the Bible as his guide. At this time he heard of some American preachers who had a new religion. His curiosity overcome his fear that these men were preaching intervention and he was surprised to hear that they were simply preaching the gospel. He joined the Methodist Church and became one of our most conspicuous pastors. He preached for ten years in Mexico City, Puebla, and Orizaba, where he died January 5, 1889.

Simon Loza.

Simon Loza was born October 28, 1855, at Churipiceo, Guanajuato. At ten years of age he refused to go to the Catholic school, and started to work as a clerk in Guanajuato, where he attended a night school. Later he became dissatisfied with this

life and became interested in the work that a young Catholic school teacher was doing. Together these two boys started to publish a scientific, literary and religious paper for children. In looking up material for this paper, he one day heard Revs. Craver and Siberts preach with such power that he could not write against them but finally became so interested that he started to read the Bible. He was asked to speak at one of the services and he did so splendidly for a young untrained boy that Rev. Craver asked him to preach the following Sunday. Later he was sent to the Seminary for a short time. Besides having charges in Silao, Irapuato, Salamanca and Celaya, he also had charge of the children's page of the "Christian Advocate." Later he was transferred to Veracruz where he also did a great deal along educational lines. In Puebla he did splendid work among the poorer classes. In spite of dangers of persecution he was always faithful to his duty. He died in Puebla, March 28, 1889 and was greatly mourned by his friends.

Galdino Gutierrez.

Galdino Guti  rrez was born at Omitl  n, Hidalgo, where he was left an orphan when very young. He was sent to the Puebla School where he proved himself so intelligent that the teachers arranged to send him to the States for further training. After spending several years there, he returned to take up active work as a pastor. His death came almost immediately after his return, at Queretaro on February 28, 1890.

Everardo Castillo.

In 1864, Everardo Castillo was born at Zimap  n, Hidalgo, where he was converted when twenty-five years of age. He was working at his trade, tailoring, when a colporteur dropped a leaflet at his door. After reading it he followed him and asked for more material. The colporteur returned with him and thru his efforts the tailor was converted, and offered his services to the Bible Agency. When the pastor at Tulancingo, Joaquin Hernandez, died, he was asked to take his place as a local preacher. He did so well that the Presiding Elder, Rev. Smith, sent him to Puebla in order to give him better preparation. For a year he attended the Theological Seminary there. Later he was pastor at

El Chico and Real del Monte in Hidalgo where he did splendid work, and in 1889 he was sent to Cortazar, Guanajuato, where in March, 1890, he died.

Conrado Andres Gamboa.

This faithful worker of the early church was born November 26, 1854, at Pureparo, Michoacan. He was left an orphan very early and had to give up his literary career for the study of mechanics. He had a gradual conversion shortly after he started to work, and giving up his work he entered our Seminary. His first parish was Miraflores and later he had charges in Pachuca, Queretaro, Guanajuato, and Puebla, where he died in 1892. Fifteen years he gave to the cause of the Kingdom. He was distinguished for his fidelity to the work and was an active writer for the church paper. At his death the only thing his friends could say was, "Let us imitate his virtues and honor his memory."

A. W. Newlin.

A. W. Newlin came to Mexico in April, 1895, to take charge of the Boys' School in Puebla, and began his work under the most favorable auspices. He seemed to understand the needs of the school from the beginning and he soon won the love and the confidence of the boys. Very soon, however, he had to leave his work there and go to Mexico City for health reasons, but it was to no avail, for he died August 15, 1895.

Manuel Fernandez.

Manuel Fernandez was born in 1835 in Mexico City. He studied agriculture and commerce but at the time of the war of reformation he became one of the leaders of the liberal party. He was stationed at San Juan del Rio, a very fanatical city, where he gave full protection to the early Protestant Church. He was soon converted and became a local preacher. His only charge was at Xochiapulco, where he did splendid work among the Indians. The last few years of his life brought great physical suffering but he never neglected his pastoral duties. On September 6, 1895, he passed to his reward.

Lucius C. Smith.

Lucius C. Smith was born in Ohio, in 1853. In 1878 he went to Chile and gave some years to school work there, at the same time so perfecting himself in Spanish that few missionaries have been able to rival him in its use. He later wrote a Spanish grammar which has had wide usage and is still sold regularly by the publishers in New York. In 1884 he was transferred to Mexico, arriving at Veracruz in February. His first work here was in Pachuca where he left a strong impress, both on the city and on the region around. In 1887 he went to Tulancingo for a year and then to Guanajuato for three years. In 1891 he was for a year Presiding Elder of the Central District and at the same time Press Agent, a combination of duties which did not seem to him good in its results. The next year he was appointed to the Oaxaca Circuit, where he continued until his death, March 5, 1896, after a protracted illness, the result of a bite of a poisonous insect.

He was pure of life and character, had a great heart and large enthusiasm, and did great work as an evangelist. Blessed with a splendid voice, it was his joy to sing the gospel as well as to preach it, and he loved itinerating and therefore traveled a great deal. He was greatly interested in science and especially did much botanical work and collected large numbers of specimens. He was greatly loved everywhere, and was a man who stood high with the Mexican people outside the Mission as well as in it; and his name is still often mentioned by those who knew him.

Abundio Tovar y Bueno.

Abundio Tovar y Bueno was born 1858 at Tlaxcala. His life and work were constant expressions of love. He started to teach school when he was twenty-one, and he taught every child with the love and patience of a father. After teaching and preaching for ten years in Miraflores, his health made it necessary that he be transferred to Orizaba. As a preacher he was sympathetic and he loved his congregation as his family. He was admired and respected by everyone. He also had charge of our work in Tezontepec, Tulancingo, Guanajuato and Orizaba. At the latter place he not only was pastor but was Presiding Elder of the dis-



J. E. H. 1880

Lucius C. Smith.



Abundio Tovar y Bueno.

triet. While attending to the work on his district, he contracted yellow fever and died December 18, 1899.

Tranquilino del Valle.

Tranquilino del Valle came to our Church from the Methodist Church, South, in 1900. He was appointed as pastor of Gante Street Church where he served until his death December 31, 1905. As a Christian he had very high ideals; as a friend he was loyal; and he was quick to recognize the mistakes that were made and to remedy them; as pastor he was devoted, consecrated, kind, loving; and he never lost any opportunity to meet the needs of his congregation. The church made great advances during his ministry and all the activities were given their share of his thought and efforts.

Miguel and Tomas Garcia.

These brothers were born at La Concordia, Puebla, and both had their training in the Boy's School under Dr. S. P. Craver and Prof. Wm. Spencer. Miguel was naturally self-conscious because of an early chronic sickness, and never entered into full membership in the Conference. His work however was efficient and Zacaola and Oaxaca were his two charges.

Tomas was alive, bright and jovial. While he was pastor at Tepetitla he started several missions around that place. His work at Tetela was remarkable along the educational line, for he had both a day and a night school, but his most important charge was Guanajuato. The congregation increased in number and spirituality and he helped in the work of the Girls' School there. While here he was assassinated in 1906 by a drug fiend. As he was dying he called together his official board and exhorted each one to do his duty to his church and his Christ. These words left an impression on the minds of the members of his church which was a lasting one.

Gabriel Rumbia.

Gabriel Rumbia was born March 16, 1868, at Tlacolula, Oaxaca, and was converted in 1883; then he entered the Seminary for his preparation for the ministry. He served at Tuxtla,

Real del Monte, Tezontepec, Salamanca, Santiago del Valle, and Oaxaca. In 1908 he died in Mexico City after an illness of several years.

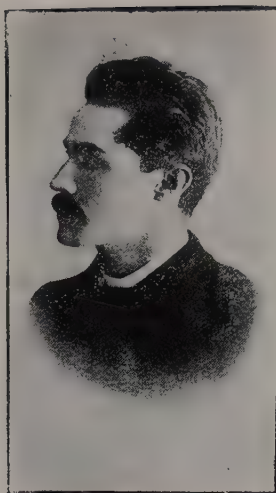
Agustin Rivera.

There is no doubt that the worth of the gospel touches the hearts of men in various mysterious ways. Who would think that Augustin Rivera, a priest of the Catholic Church and son of a very Catholic family, would ever become a Protestant pastor, but God has various ways of choosing His servants. The doctrines of the Catholic Church did not agree with the ideals of Augustin Rivera, and on his first opportunity he gave up the priesthood to study to be a lawyer. In a few years he had become an athiest.

Once while passing a Protestant Church in Mexico City he heard singing, and entered the building. The sermon converted him, and after the service he told the preacher that he wanted to become a member of the church. He started in with the Conference Course of Study and was admitted to the ministry. Ayapango was his first charge where he acted as both preacher and teacher with very satisfactory results. He held charges at Cuicatlan, and Atlixco, and then because of ill-health he had to go to Guanajuato for treatments, where he died July 14, 1908.

Justo M. Euroza.

Justo M. Euroza was born July 17, 1858, in the State of Mexico. One day when walking with a fellow student at the military school, his companion suggested that they enter a Protestant Church to see what was going on. At the end of the service the companion was tired and disgusted, but Justo Euroza was deeply impressed and thereafter was most faithful and punctual in his attendance at the services. He soon left his school to enter the army of the Lord by starting his preparation in the Seminary. He gave himself entirely to the work, and was the first native Presiding Elder, and a great religious writer. In 1903 he celebrated twenty-five years of service as a minister, and shortly after this received his degree as Doctor of Divinity. He died September 12, 1909, after having given thirty years of his life to the cause of the Master.



Conrado Andres Gamboa.



Tranquilino del Valle.



Justo M. Euroza.

Plutarco Bernal.

When Protestantism was new in Mexico and there were lots of persecutions, this boy and a friend of his went to the church with stones in their pockets with intentions of throwing them in the face of the pastor. Their chance never came, for Rev. Morales never said a word against the Catholic Church, and the sermon was so full of Christian love that they forgot their purpose and became faithful members of the church. When his parents found it out they turned him out of the house but he started to work as a colporteur. Later he became a local minister and finally a member of the Conference. He worked seven years with the Presbyterian Church and twenty-five with our Church.

Severo I. Lopez.

Severo I. López was born November 8, 1860. Once out of curiosity he attended a protestant service, and every part of it made such an appeal to him that he never missed a service thereafter and soon found the light. He was sent to the Puebla School for preparation and later held pastoral positions in Pachuca, Leon, Queretaro, Oaxaca, Mexico, Xochiapulco, Tulancingo, Tezontepec and several other places. In some of these he was teacher as well as minister. At three different times he was Presiding Elder. He was a great help in the establishment of the Queretaro School. While stationed at Oaxaca he started a campaign against illiteracy among the nearby Indians. He did the same thing also in the highlands of Hidalgo. His last charge was at Leon, where he developed greatly the Sunday School and Epworth League work, which for various reasons it had been impossible to start there before. He died December 11, 1916, after thirty-five years of splendid service. He was a humble and faithful worker and his work was greatly blessed by the Lord.

Benjamin N. Velasco.

Benjamin N. Velasco was born in Oaxaca on September 1st, 1856, of poor but religious parents. He studied for the priesthood in his own state and then decided to come to Mexico City to study law. While there in 1883 another law student asked him to attend our Methodist Church on Gante Street. There he

made the friendship of several of our best men and in the same year joined the Conference. He served the congregations of Queretaro, Puebla, and Tezontepec, where he proved himself to be a splendid minister, always willing and anxious to uphold the protestant beliefs.

He was also an educator. In Puebla he started the "Manuel Doblado" School, which was afterwards called "Abundio Tovar y Bueno" and incorporated with the Mexican Methodist Institute. In Tezontepec he opened schools for both the boys and the girls and here he did much for the uplift of the many small villages which surround this center. In Queretaro he was president from 1896 until his death of the school which now bears his name, one of the three boarding schools which the Board of Foreign Missions has at present.

At the age of sixty years, he died December 31, 1916. His was a strong life, he was a model son, a distinguished student, a kind husband, a brotherly companion,* a diligent pastor, an apostle and an educator, and a worker whom few surpassed.

Agapito Portugal.

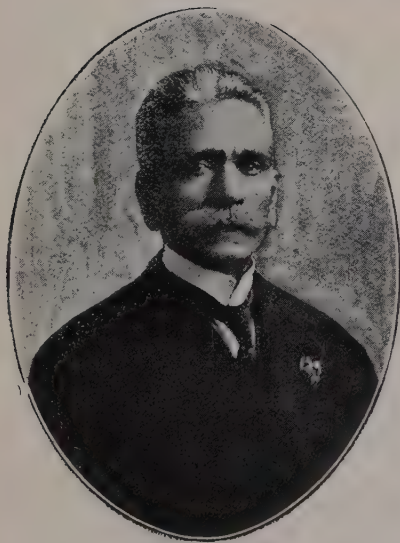
Agapito Portugal was born at Guadalajara, September 20, 1854. He was twenty-four before he heard the gospel and was converted in the Congregational Church. He felt a call to the ministry and started with his studies. Shortly after he had gone to another city to preach, his wife was converted and wrote him that his God should be her God. Both worked together for the good of the Kingdom for thirty-nine years. His charges were at Colima, Ahualulco, Guadalajara, Morelia, Puebla and San Luis Potosí, as Presiding Elder of San Luis Potosí, Toluca and Mexico City Districts of the Methodist Church, South, and was the editor on several occasions of the "Mexican Evangelist." The last four years of his service were given to the Methodist Episcopal Church at the Aztecas Church, where April 9, 1921, he departed this life.

Jose Chavez.

José Chávez was born at Mexico City in 1837 and died in Puebla August 8th, 1921. On the advice of Dr. Craver, he started work in the ministry at forty-nine years of age. His first



Benjamin N. Velasco.



Agapito Portugal.



Jose Chavez.

charge was Cortazar, and most of his work was done in the State of Guanajuato, altho he was for awhile at Oaxaca. In 1908 he retired from active service but was a faithful attendant of Gante Church. His countenance and his writings always reflected the glory of his faith. Many of our best religious poems were written by him.

Teodulo Becerra.

Teódulo Becerra was born at San Luis Potosí in 1868. His mother died early and he left his home when his relatives tried to force him to study for the priesthood. He came to Mexico City and studied in the Normal School. At the age of twenty-two he joined the Methodist Church, South, and became one of their teachers. Later he was made a local preacher and finally taken into full membership in the Conference. His love for the people caused him to practise medicine and this was a great help in his evangelical work. At the time of the redistribution of territory, he was transferred to our Church and was appointed to Xochiaca circuit, where he died December 7, 1922. As he was dying he called the local preacher to give him final instructions about the work, and said, "I trust in Jesus that He saved me."



Severo I. Lopez,



Tomas Garcia.

National and Foreign Workers during the first twenty-five years who withdrew from the Work.

Dr. Emilio Fuentes y Betancourt.

Dr. Emilio Fuentes y Betancourt was another ex-priest of very fine culture. He was one of our most eloquent preachers and a popular writer, but having a preference for teaching he left the ministry to take charge of a government normal school, altho he continued to write and lecture for us.

J. M. Barker.

J. M. Barker and wife arrived in the fall of 1878 and were appointed to Páchuca, where they remained until 1884, when they found it necessary to leave the high altitude and return to the United States. To Dr. Barker was largely due the extension of the work to El Chico, Tezontepec and Tulancingo; and he built the chapels in Real del Monte and El Chico. In later years he was a member of the Faculty of Boston University School of Theology..

Francisco Aguilar.

Francisco Aguilar was among the first converts in Pachuca. He not only gave his soul to the Lord but started to preach His gospel. Later he preached in Puebla. It is too bad that we do not have more information about these early workers for without a doubt they laid the base for the work that is being done today.

Almon W. Greenman

Rev. and Mrs. Greenman arrived in Veracruz May, 1880; where they were met by Dr. Drees who took them to his home in Puebla. At the Annual Conference 1881 they were appointed to Queretaro where they planned to open their services on April 3rd, but a mob threatened and they had to flee for their lives. Three months later with the protection of the authorities they were able to return to their work, and the first public service was held July 3rd. There was a small group of faithful people present which had suffered, worked and prayed for a Protestant Church in Queretaro.

Later they were able to start small congregations in the various nearby small villages, especially in San Juan del Rio. Services were to have been opened in Celaya on June 24, 1884, but the mob incited by the priests attacked them and under the protection of federal soldiers they had to flee to Mexico City.

In 1885 he was appointed to the Puebla Circuit and the following year as Presiding Elder. He was one of the men who helped to transform the orphanage in Puebla into the Mexican Methodist Institute in 1887. The same year he organized the work in Atzala where there had been a terrible massacre of an independent group of Protestants the preceding year, first taking two of them to call on President Diaz to ask for his protection, which was granted and the promise kept. He also organized and directed successfully the work in the mountain sections in the northern part of the State of Puebla.

After ten years of effective service here in spite of many difficulties, he left Mexico to serve in various parts of South America and in Italy.

Dunston Kimble.

Dunston Kimble came to Mexico early in 1881 under appointment to Leon, though before going there he supplied for a few months in Guanajuato during the furlough of S. P. Craver, and in 1884 was placed in charge of the Guanajuato circuit. In 1886 broken health compelled his return home. In 1887 he was appointed President of the Theological Seminary and Preparatory School in Puebla, but apparently was not able to return to the field for this work.



Almon W. Greenman and Miss Greenman.

George B. Hyde.

George B. Hyde came to Mexico in the middle eighties and worked principally in Tetela and Xochiapulco in the State of Puebla. He then left the field to complete his medical studies and later returned and for some years combined evangelistic work with a very successful and useful medical work in Silao and nearby points in the state of Guanajuato.

W. P. F. Ferguson.

W. P. F. Ferguson was English pastor in Mexico City for a short time in 1889. He too was compelled to leave because of the altitude.

William Green.

William Green came to Mexico in 1887, and worked the first two years in Pachuca. In 1889 he became Presiding Elder of the Coast District, including Orizaba and Oaxaca and a vast territory between and beyond them. It consisted of but six

circuits, but was "enormous territory" with "room enough for a thousand" circuits. Within its bounds lived over 1,500,000 people, including fifteen families of Indians, and thousands of mixed European races. It had a coast line of 700 miles, and 45 towns estimated to have 10,000 inhabitants each. He remained on this District the full term of six years, during which time it had developed from a District in embryo, with only two or three organized congregations to one of forty-one, with seven church buildings fully paid for, and twenty-two successful schools. The next year he was appointed once more to the English work in Pachuca, but early in the year transferred to the New York Conference and returned to the United States.

Melchor Linares.

Melchor Linares was born January 6, 1856. He prepared for the ministry in 1882 under Rev. Craver and Rev. Drees. He gave three years of service at Queretaro and Silao after which he retired.

Doroteo García.

Doroteo García was born February 18th, 1857, and finished his ministerial education in 1883 at the Puebla School. He served as local preacher, pastor and teacher for several years with great success, but thinking that he could serve his Master better in other activities, he left the ministry about twenty years ago.

H. G. Limric.

H. G. Limric came to Mexico in 1889 and was until 1894 a professor in the Theological Seminary and Boys' School in Puebla. In that year he was appointed to the Pachuca circuit and English work by Bishop Fitzgerald, but within the year returned to the United States. Later he joined the Episcopal Church and some years ago was again in Mexico as a worker in its Mission here.

Jose Rumbia.

José Rumbia was born in the state of Oaxaca and took his training at Puebla Seminary, where he proved himself a splendid

student, and in 1890 he started his work as a minister. He was pastor of our churches at Tuxtla, Xochiapulco, Tuxpan, Tlaltizipán and Orizaba. He was Presiding Elder of Orizaba District and after being a member of the Conference for twenty-one years he left the ministry to serve in public positions. In 1913 he was shot through political treachery.

F. D. Tubbs.

F. D. Tubbs was connected with the Mission from 1888 to 1894 when he was transferred to South America. He served in Queretaro, Pachuca, and Puebla, where he was a professor in the Theological Seminary and Preparatory School as well as a pastor in the church.

Lucas Alonso.

Lucas Alonso served for several years as active member of the Conference. His places of service were Chicoloapan, Ayapango, Querétaro, Real del Monte, Nextlalpan and Tequixquiac. He is now a supernumerary member of the Conference and an active member of our church at Nextlalpan.

William E. Mc Lennan.

William E. McLennan came to Mexico from Indiana in 1889, and was pastor of the English speaking congregation in Mexico City, but the high altitude proved too trying and he was compelled to return after two or three years. His work was both intellectual and spiritual in character.

Juan Patiño.

Juan Patiño was an active member of the Conference for several years. He retired from service for a short while and then returned for a long time as a local preacher.

Manuel Perez.

He came to our work after receiving a magnificent preparation in secular schools. He was pastor of the Guanajuato Church

in 1890, then went to Puebla in 1893, after which retired from the service.

Edmundo Ricoy.

Edmundo Ricoy was born in Puebla, where he got his training. He served in the ministry from 1891 to 1899. He was assistant pastor at Orizaba and Mexico City and pastor of the churches at Pachuca, Miraflores, and Tetela.

Eduardo Zapata.

Eduardo Zapata was born in Pachuca and was converted in his childhood. After receiving his training at the Mexican Methodist Institute in Puebla, he entered the Conference in 1891 and was pastor of our work at Pachuca, Miraflores, Guanajuato, and Puebla. For six years he was District Superintendent of the Oaxaca District. In 1918 he went as the first Methodist foreign missionary from Mexico, and we have received very good reports of his work in his chosen fields, Costa Rica and Panamá. We hope to have him with us again in the near future for he plans to return to our Conference.

Ira C. Cartwright.

I. C. Cartwright, like many others, began his service in English work in Pachuca, receiving his first appointment in 1891. Some striking conversions characterized his work here. Mrs. Cartwright, who was a doctor of medicine, was an important factor in this work as in all the appointments he filled. In 1894 he was transferred to Guanajuato, where the work progressed under his direction. In 1898 he was sent to Xochiapulco in the mountains in the north of the State of Puebla, where he labored for two years. Then he returned to the Northern District, being appointed to León, where the work had been long abandoned because of the lack of men and means. León was noted as a very fanatical city, but Mr. and Mrs. Cartwright worked there for eight years, during much of which time a medical dispensary under her direction was a feature of the work, and gradually won a secure footing. In 1908 they were transferred to the Spanish work in New Mexico.

Frank S. Borton.

Frank S. Borton served from 1892 as pastor of the English speaking church in Mexico City for three years and also as Publishing Agent. He was then Presiding Elder of the Eastern District for one year when he went to Puebla to preach and as a professor in the Theological School. He continued in charge of this School until 1910 when he went to California where he still keeps up a keen interest in Mexico and in those who were once his boys here. He was especially distinguished for his scholarship in Spanish and his literary ability.

W. E. Evans.

W. E. Evans commenced his work in the English church in Pachuca late in 1894, but at the following Annual Conference session was appointed Publishing Agent and pastor of the English Church in Mexico City. A year later he became Presiding Elder of the Northern District. He was transferred to the California Conference in 1898.

David M. Verduzco.

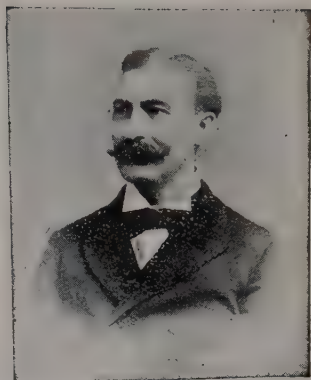
David M. Verduzco had his preparation at the Presbyterian Seminary at Coyoacán, and for several years served that church. In 1895 he was transferred to our Church and was with us until 1897 when he retired for several years. He returned again to the pastoral work in 1914, leaving in 1918 to join the Methodist Church, South.

Jose Trinidad Ruiz.

José Trinidad Ruíz was born at Tlapala, México. He started his education at "Hijos de Hidalgo," Miraflores and in 1888 went to the Mexican Methodist Institute in Puebla where he finished his training. His ministerial career lasted from 1897 to 1909 with great efficiency. He served Panotla, Apizaco, Tepaltzingo, Tlaltizapán, Atlautla and Celaya. In 1910 at the beginning of the revolution, he left the ministry to serve his country, and in January 1915 he died on the battlefield with the rank of General.



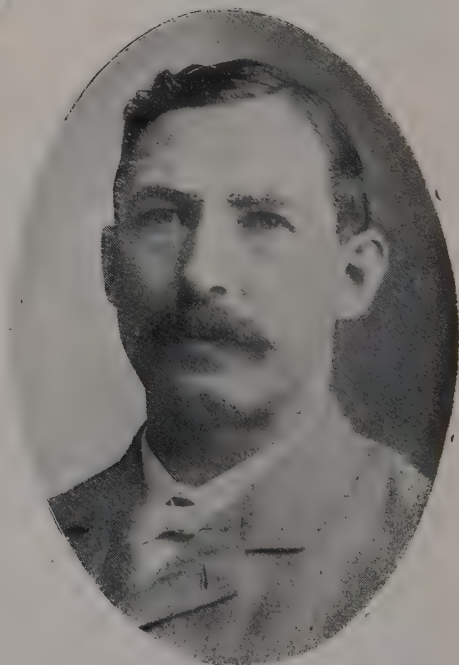
Jose Rumbia.



Harry A. Bassett.



W. S. Spencer.



Francisco Borton.

George G. Allen.

George E. Allen became pastor of the English congregation in Pachuca in 1897 and did splendid work. Ill health compelled his return to the United States after a little more than a year.

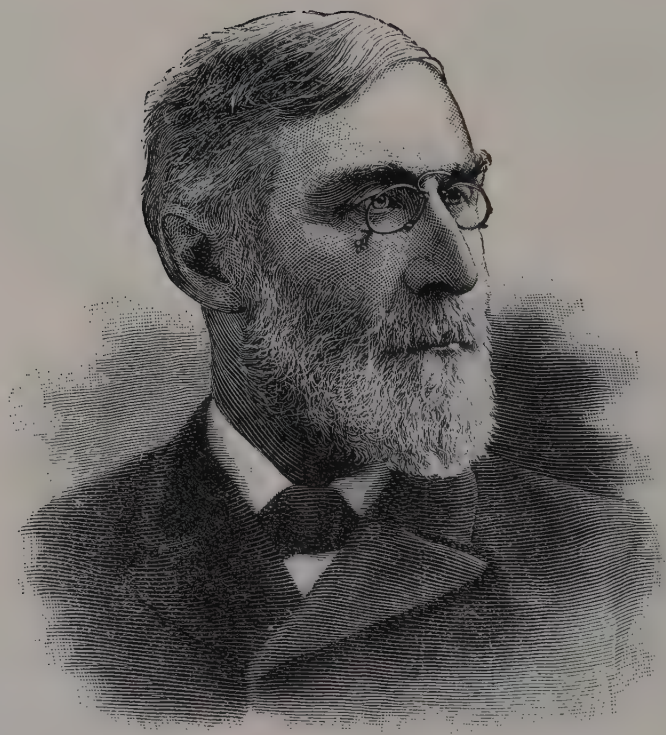
Harry A. Bassett.

Harry A. Bassett came to Mexico in 1897 and gave several years to the English work in Mexico City, during part of which time he was also Presiding Elder of the Orizaba District. In 1904 he took the Morelos District and two years later the Puebla District where he served a full term, with very much success. In 1912 he became vice-president of and professor in the large boys' School in Puebla, and a year or two later took up his present important place as President of the Harwood Boys' School and in charge of the Spanish speaking work in New Mexico.

W. S. Spencer.

W. S. Spencer was a man of marked intellectual stamp. He came to the field in 1898 to take the presidency of the Mexican Methodist Institute in Puebla, and continued in this position until 1903 when it became necessary for him and his family to return to the United States because they were unable to live at the high altitude of Central Mexico. He also served during part of this time as pastor of the English congregation in Puebla.

Pictures of Some of our Bishops who Have
Presided at
Various Annual Conferences in Mexico.



J. N. FITZGERRALD
1894 1897, 1898.

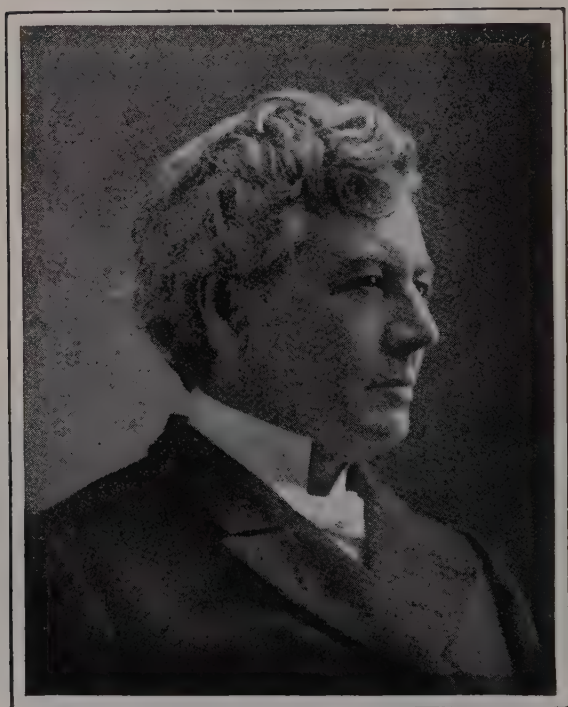
His monumental sermon based on Matthew 15: 19, is still remembered
by those who heard him in 1897.



C. C. McCabe

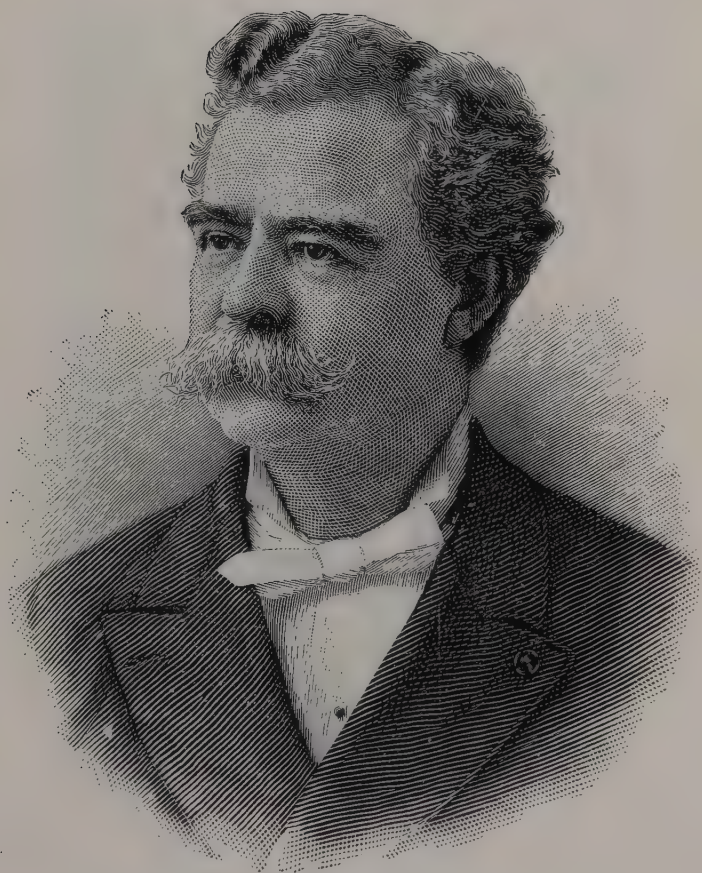
1899, 1900

C. C. McCabe is remembered in Mexico as the sweet singer of sacred songs.
He also helped generously in securing funds to build
the Pachuca Church.



J. W. HAMILTON. 1901. 1902

J. W. Hamilton impressed the Mexican workers by his fraternal spirit,
his wise counsels and his skill as presiding officer.



C. H. MOORE.
1906 1907.

**C. H. Moore won his way in Mexico by his eloquent and
inspirational sermons, by his skilful leadership,
and his attractive personality.**



F. J. McCONNELL,
1913, 1914, 1915, 1916, 1917, 1919, 1920.

F. J. McConnell, the War Bishop of Mexico; his direction of affairs during this trying period of revolution which troubled Mexico during most of two quadrenniums showed both his wisdom and his valor.



W. P. THIRKIELD,
1918, 1921, 1922, 1923, 1924.

The first resident Bishop of Mexico will be remembered in Mexico as the inaugurator of social service in this land, and our director during most of the Centenary Campaign.

Members of the Conference who gave their services
for part of the time during
the Second Period of 25 years of the work
of our Church and who either left the
work or died between
1898 and 1923

Benjamin S. Haywood.

Benjamin S. Haywood spent more than two years in the English work in Pachuca, beginning early in 1899. Within three months of his arrival he was in the midst of such a revival as Pachuca had not known before. During his pastorate the magnificent church was built which the Presiding Elder in his report to the next Annual Conference said "would ever be regarded as one of the brilliant achievements of the early days of Protestantism in Mexico." Except the first year he was also Presiding Elder of the Orizaba District. At present he is one of our most distinguished pastors in Los Angeles.

Pedro Paz.

Pedro Paz gave his efficient services to our work both as teacher and as preacher, his father having been a splendid preacher of the Methodist Church South.

Miguel Rosales.

Miguel Rosales was born in Puebla and after completing the course at the Mexican Methodist Institute entered the ministry in 1901. He served at Huitzo, Santa Ana, Atzacan, Chietla and Tierra Blanca. From 1919 to 1921 he was a supernumerary pastor at the later place. In 1922 he was transferred to the Presbyterian Church where he is now working.

Samuel F. Quickmire.

Samuel F. Quickmire followed B. S. Haywood in Pachuca in July 1901, and while there built the English School. In 1903



Franklin P. Lawyer.



Eucario M. Sein.

he was transferred to El Oro, where he opened the English work and built both church and parsonage. He was transferred to California in the summer of 1904 for reasons of health. Since his return to the States he has done a memorable piece of work in San Francisco in the Institutional Church which he served there.

Carlos Amador.

Carlos Amador came to us from the Presbyterian Church in 1903 and remained with us until 1919. During that time he was the pastor at Real del Monte, Xochiapulco, Teotlalcingo, Tulancingo, and the Belem Mission in Mexico City.

Franklin P. Lawyer.

Franklin P. Lawyer was a Presbyterian missionary who transferred to our Methodist work in 1902 and was first stationed at Silao and Romita. Beginning in 1904 he was Presiding Elder for three years of the Northern District, then of the Orizaba District for three years, when in 1915 he returned to the United States. Rev. and Mrs. Lawyer are now residing in Los Angeles.

E. W. Gould.

E. W. Gould arrived in 1903 and spent five years in the English work in Pachuca where he made an excellent record. He gave special attention to the question of local self support.

Frank E. McGuire.

Frank E. McGuire came to El Oro in 1904 continuing the splendid work left by S. F. Quickmire. In 1907 he took the English pastorate in Mexico City where he had a very popular and successful work for more than six years, when in 1913 he took a pastorate in Denver. Later he spent some years as pastor of the Union English speaking Church in Porto Rico and afterwards went to Albuquerque, where he holds a successful pastorate.

Magdaleno Constantino.

Magdaleno Constantino was born in Miraflores. He entered the Conference in 1911 and until 1921 held pastorates at Salamanca, Celaya, La Bolsa and Cuauhtemotzin. Now he resides in Guanajuato where he is an active member of our church.

E. M. Hill.

E. M. Hill served as pastor of the English Church in Mexico City in 1906, but was compelled to leave the field within a year on account of the health of one of his children.

J. W. Miller.

J. W. Miller was on the field for about two years from 1906 to 1908 doing English work in Guanajuato, when he left because the American colony in Guanajuato became greatly reduced and also for health reasons.

W. R. Ward.

W. R. Ward was in Mexico only a short while in 1907, during which time he was a teacher in the English School in Pachuca.

Frank Brown.

Frank Brown came to Pachuca for work in the English School in 1907. He was a man of an exceptionally high type of character, and it was a great calamity when small-pox claimed him as its victim only a month later.

J. A. Davies.

J. A. Davies came to Pachuca in 1907 and for two years was pastor of the English congregation, doing a faithful work. During his time this congregation first fully supported its pastor.

Dr. Fred M. Bailey.

Fred M. Bailey came to the English pastorate in El Oro in 1907, and two years later was transferred to Pachuca, doing most excellent work in both places. The poor health of his family compelled him to leave the work he so much loved. Although he has occupied important positions in the States since his return and is now Superintendent in Kansas City, Kansas, he still retains a strong interest in the work in Mexico. Had he remained on the field he would probably today be one of the outstanding leaders in Latin-American Methodism.

Leopoldo García.

Leopoldo García was born in Rosendo Márquez. He is the brother of two of our pastors, one of whom is still in active service. He received his preparation as teacher and preacher at the Mexican Methodist Institute and became a member of the Conference in 1910. He served effectively at Oaxaca, Acozac and Puebla. In 1916 he took a supernumerary relation and gave up the ministry definitely one year later. Now he holds a public position but continues his interest in the church.

Enrique Paniagua.

Enrique W. Paniagua was born at Real del Monte in the State of Hidalgo. He attended our schools at Queretaro and afterwards went to the Mexican Methodist Institute in Puebla where he finished his theological course. He was a member of the Conference from 1911 to 1914 and afterwards entered the

military service of his country, holding the position of Brigadier General, when he was killed by accident in 1921.

José Velasco.

José Velasco was born at Cuicatlán, Oaxaca, and was graduated from the Mexican Methodist Institute and entered the Conference in 1909 and retired in 1916 after serving at Miraflores and Queretaro. Since his retirement he has greatly served his country-men in the advancement of education.

Alfonso Herrera.

Alfonso Herrera came from Merida, Yucatan, and came to us from the Presbyterian Church in 1910 and remained with us for four years. His pastorates in Guanajuato and Puebla were most successful. He left the ministry in 1914 to serve his country during the revolution, since which time he has held several important educational positions.

Dr. F. A. Lendrum.

F. A. Lendrum reached Mexico in July 1909 and immediately took charge of the English work in El Oro. During the next year he was transferred to Puebla, where he succeeded Dr. Borton as head of the Theological Department of the Mexican Methodist Institute, and where he was also pastor of the English church. He returned north in 1913, where he is pastor in Bay City, Michigan.

Manuel Rivera.

Manuel Rivera was born in the State of Oaxaca, and attended the Puebla School. He was in charge of the work at Cuyamecalco and Atlixco. He entered the Conference in 1914 and retired to private life in 1917.

Dr. Eucario M. Sein.

Eucario M. Sein, a member of the Friends Church, married an American missionary of that denomination. He was for many years interdenominational Secretary of Sunday Schools and while living in Puebla in 1911 his membership was transferred to the Methodist Church. In 1914 to secure the best possible education for his children, he moved to Los Angeles, California, where

he has been a most efficient pastor to his countrymen. He has seen the Plaza Church of which he is pastor developed in a wonderful way and now he is building a magnificent new church for the Mexican People.

José Solana.

José Solana became a member of the Conference in 1912 after graduating from the Mexican Methodist Institute. For many years he was a probationer but later became a local preacher. He died in 1920, his work as an educator being better known than as pastor.

H E. Morrow.

H. E. Morrow came to the pastorate in Pachuca in 1912, and gave himself faithfully and efficiently to all the demands the work made upon him. With many other Americans he left Mexico at the time of the "Exodus" in 1914 and soon took up an appointment in Iowa.

H. K. Holtzinger.

H. K. Holtzinger came to the English work in Pachuca in 1919, where he stayed for two years, during which time he introduced various phases of modern social activities new to the work there. He also served as missionary in charge of the Boys' School, which became a boarding school at this time.

L. D. Rounds.

L. D. Rounds came to this field in 1921 and was first stationed in Pachuca. From there he went to Puebla where he took up the English work, and also taught in the Boys' School. During the past year he was transferred to Costa Rica and is now stationed at Alajuela, where he is doing splendid work.

Z. W. Gunkel.

Z. W. Gunkel came to Mexico in 1921 primarily to assume charge of the proposed Aztecas Institutional Center, and while the plant there was being constructed he helped in other ways and served for some months as acting treasurer of the Mission. The health of his family compelled his return to the United States after about one year.

Short Biographical Sketches of the Present Members of the Mexico Annual Conference.

1885 — 1923.

Dr. Pedro Flores Valderrama.

Dr. Valderrama is the only living charter member of the Mexico Annual Conference, having given forty-five years of fruitful service. He was born in the city of Puebla. At an early age he came to Mexico City to study but later finished his preparation at our Boys' School in Puebla. In 1880 he entered the ministry and served the churches of Puebla, Pachuca, Tulancingo, León, Real del Monte, Tlaxcala, Tuxpan, Oaxaca and Orizaba. He was appointed to the presidency of the Mexican Methodist Institute in 1904 where he remained until 1922 when he took a supernumerary relation. During this period the new school building was erected and the enrollment and self support greatly increased. A large number of the present members of our ministry spent some time in school under the direction of Dr. Valderrama. During all these years of efficient service, he has also contributed largely to our church publications. After many years of poor health during which time he has given most valuable service he retired at the age of sixty-six and is now writing a history of the Methodist Church in Mexico and also continues his willing service in literary and other ways.

Enrique W. Adam.

Enrique W. Adam was born in the City of Mexico sixty-four years ago. He entered the Seminary of the Methodist Church South in 1881 but because of the great need of workers, was only able to complete one year. He has given forty-two years of faithful service to the ministry and opened the work at San Juan del Río and Colonia Peralvillo in Mexico City. Rev. Adam is a very consecrated minister and his sermons are profound and convincing.



Dr. Pedro F. Valderrama.



Enrique W. Adam.



Pascual Vilchis Espinosa.



Dr. Victoriano D. Báez.



Norberto Mercado.



Ignacio D. Chagoyán.



Abraham M. Avila.



Miguel Rojas.

Pascual Vilchis Espinosa.

Rev. Espinosa was born in the City of Mexico in 1850. Although not the oldest member of the Conference, he has given more years of service to the work than any one else. He was the founder of sixteen congregations, six day schools, five Sunday Schools and two Epworth Leagues.

Dr. Victoriano Daniel Báez.

Dr. Báez is one of the strongest men of our Conference. He has reached very high scholastic attainments. He was educated in our Mexican Methodist Institute and Seminary and for the past thirty-five years has held some of the most important posts in our Conference. He was for many years the Presiding Elder and did most efficient work in the mountains of Oaxaca where his name is still highly loved by the people. Our Conference was honored by the appointment of Dr. Báez as a member of the commission which revised the translation of the Spanish New Testament. He has also published several books and leaflets in Spanish. For the past seven years he has been the successful president of our Boys' School in Querétaro and during most of that time he was also Superintendent of the Northern District. Dr. Báez has for many years been a member of our finance committee.

Norberto Mercado

Norberto Mercado was one of the first children cared for in our Methodist Orphanage and continued his education in our High School and Seminary. He is fifty-seven years old, has a keen mind and has served some of our best congregations.

Ignacio D. Chagoyán.

Ignacio D. Chagoyán was born in Guanajuato and studied in the government schools of that place. When fourteen years of age, through the influence of Dr. Craver he went to Puebla where later he was graduated from our Theological Seminary. He joined the Conference in 1891 and has since served the church most efficiently. For a number of years he acted as District



Vicente Mendoza.



Petronilo Constantino.



Pablo Aguilar



J P Hauser.



Jorge Corona.



Jorge A. Osorio.



Gorgonio Cora.



Epigmenio Velasco.



Raymond A. Carhart.

Superintendent and at present is the successful pastor of the Santa Julia Church in Mexico City. He is often called the silver tongued orator of our church and his literary ability is unsurpassed among our workers. For years he was the editor of our Sunday School helps. He has always placed great stress on probationers classes of which he was the organizer in 1905 in Pachuca.

Abraham M. Avila.

This worker was born in Miraflores, and educated in our Mission schools. He has done splendid service both as an educator and as a preacher and has also done much good through his medical knowledge in several circuits. At present he is pastor in his home town of Miraflores and from this center has made his influence felt throughout a dozen surrounding towns by making practical the social gospel as he understands it.

Miguel Rojas.

Brother Rojas was born in Poxtla at the base of Mount Ixtacihuatl (the Lady in White). When a child he came under the influence of the gospel and suffered greatly because he refused to give up his new found religion. He made his way between the volcanoes to Puebla and worked his way through the Boys' School and Seminary. He has been pastor of nine churches and is especially efficient as a rural pastor. As an organizer of day schools he has done splendid work in all the circuits which he has served. For the past two years he has been Superintendent of the Mexico District which has made wonderful progress under his careful supervision.

Vicente Mendoza.

Born in Guadalajara, his education was begun in the Presbyterian School at Tlalpam, and completed in our Methodist School in Puebla. Vicente Mendoza is widely known throughout our Conference as a character builder in our class room, and as a splendid writer and a strong evangelist. He spent seven years in California while educating his children where he traveled widely in the interests of Methodism among the Mexicans.



Miguel Z. Garza.



Vicente Osorio.



Crescencio Osorio



Carlos Sanchez,



Dr. F. Fay Wolfe.



E. Sixto Avila.



Lorenzo E. Martínez.



José Zambrano Oropeza.



Bruce R. Campbell,

For nine years he was editor of the "Christian Advocate," and for the last two years he has been editor of the "**Christian World**," the official organ of the evangelical churches of Mexico.

Petronilo Constantino.

This pastor was born in Ayapango, State of Mexico. He has served eleven pastorates and founded five day schools during his thirty-one years of service in our Conference. At present he is pastor of the Tepeaca Circuit which contains sixteen congregations.

Pablo Aguilar.

Pablo Aguilar was born in Atlautla, State of Mexico, and was educated in our Mission schools. Much of his time has been dedicated to day school work in which he has done efficient service. He has been a worker in our church for thirty years and is at present pastor of our important circuit of Texmelucan.

J P Hauser.

Rev. J P Hauser was born in Wisconsin and graduated from Dakota Wesleyan University and Boston University School of Theology. He came to Mexico in 1902 and since that time has been closely connected with important phases of our Mission work. He acted for several years as our Methodist press agent and as Mission Treasurer and for the past fifteen years he has served as Superintendent of the Miraflores, Eastern, Central and Puebla Districts. His latest task has been the building of the magnificent new Puebla Church which replaces the older structure burned in 1922.

Jorge Corona.

Jorge Corona is another of our workers educated in our Puebla Schools. He has given twenty-one years of service to our church during which time he has put the emphasis on primary school work and in personal evangelism in the circuits, he has served.



Orwyn W. E. Cook



Agustín R. López.



Luis T. Juárez.



Josué Ventura López.

Gorgonio Cora.

Tochimizolco is one of the most picturesque of towns on the slopes of Popocatepetl. Brother Cora was born here fifty-three years ago. After finishing his education in our Theological Seminary, he entered our Conference and has served faithfully for thirty-two years as teacher and pastor in eleven circuits. At present he is pastor of Atlixco Circuit of which his home town forms a part.

Epigmenio Velasco.

The State of Oaxaca has given us several fine workers, among them Epigmenio Velasco. After finishing his theological course in Puebla he became the assistant pastor of our Trinity Church of Gante Street, Mexico City.. On the removal of the Rev. V. Mendoza to United States a few years later, he became the pastor of the church, in which capacity he served for thirteen years, making a total of seventeen years in one church, a record unequalled by any of our pastors. Brother Velasco is a fine organizer, a kind pastor and a strongly evangelistic and persuasive minister. His success as a pastor has been proven not only by his long ministry in Mexico City but also by the great advances made in Puebla during the past two years both in membership and in self support in spite of the loss of the church building by fire and other trying circumstances.

Raymond A. Carhart.

Raymond A. Carhart was born in Maquoketa, Iowa, and was graduated from Dakota Wesleyan and Boston University School of Theology. In 1907 he came to Mexico and began his work in Puebla as professor in our Methodist Institute and pastor of the English congregation. From 1908 to 1921 he was agent of our Methodist Press and of the Union Publishing House. At present he is the Mission Treasurer, a post which he is filling with great fidelity and efficiency, and he also has several classes in the Union Seminary. In 1915 he was Superintendent of the Orizaba District.



David A. Gómez.



Buel O. Campbell.



Juan Díaz.



Samuel Miranda.



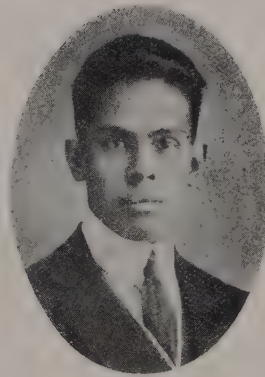
Donaciano Munguía.



Josué Rubén Robles.



Ernesto M. Villasana.



Humberto Cora.



José Trinidad Ramírez.

Miguel Z. Garza.

Brother Garza is a native of the metropolis of Mexico. He was educated in the Presbyterian Seminary and served for a number of years in this sister church. He has spent thirty-five years most successfully in the pastorate, of which the last sixteen have been spent in our Conference. During this time he has only served three pastorates, in each of which he has been greatly loved and appreciated. When the Cincinnati plan went into effect in 1919 he became the pastor of the Balderas Church in Mexico City, which had formerly been under the Methodist Church South. Under his wise leadership the church has greatly developed and has become entirely self supporting.

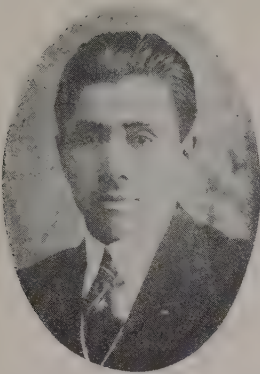
The Osorio Brothers.

Near the village of El Ciprés in the State of Querétaro, fifty years ago lived a family by the name of Osorio. The gospel found entrance into this home. Family services were held regularly to which friends were invited. From this devout home five young people came to our school and three of them are now pastors in our Annual Conference.

The oldest son of this family, Crescencio, has been a very active pastor and is accustomed to work either in city or country. He is a specialist in early morning services. His longest pastorate was in Guanajuato where he served ten years.

Vicente, the second brother, did a notable piece of work in Tuxtepec, State of Veracruz, where he organized church and schools not only in this town but extended the gospel message to many surrounding villages. His work in Apizaco was very similar to that of Tuxtepec, except that the work in this field had been established some time previously. At present he is pastor in Guanajuato.

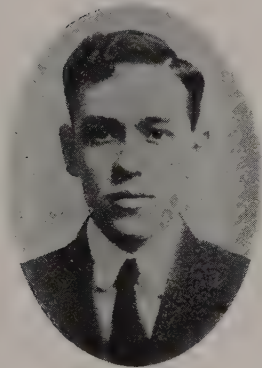
The youngest of these three brothers is Jorge, who has distinguished himself not only as a preacher and an educator but also as a physician. He has a strong personality and at present is pastor of the Apizaco Circuit, an important place due to the railroad shops and the large number of nearby towns in which we have congregations.



Samuel Rojas



Gonzalo Baez Camargo.



Luis I. Méndez.



C. R. Wellman.

Carlos Sánchez.

This brother was born in Salamanca, Guanajuato, and was educated in our schools. He served for four years as local preacher and since then has given sixteen years of active helpful service in the Conference. For six years he was Secretary of Epworth Leagues in Mexico. He has served in important churches and for some time acted as professor of mathematics in the Boys' School in Puebla in which work he showed himself very skilful.

Dr. F. Fay Wolfe.

Born in a Christian home in Ortonville, Michigan, he was early dedicated by his parents to Christian service, preferably to the mission field. While a student in Albion College, he joined the Student Volunteers after which his parents told him of his dedication in infancy to that work. After graduation from Albion, he joined the Detroit Conference where he preached three years before going to Boston completing his theological work in 1908. He and Mrs. Wolfe then came immediately to Puebla, Mexico, where he served for four years as pastor of the English congregation. For five years he was Secretary of the Epworth League in Mexico. In 1912 he was appointed Superintendent of the Orizaba District. Three years later he was transferred to the Puebla District which he served for six years, most of this time giving classes also in the Methodist Institute. For the past three years he has been Superintendent of the Central District.

In February 1919 he was made Secretary of the Centenary Movement. In the following pages you will find a report of the splendid work that has been accomplished under his leadership. Dr Wolfe is the iniciator of Institutes in church work in Mexico, which are not only held commonly throughout our Conference now but by the other denominations as well.

Sixto Avila.

This splendid organizer and enthusiastic worker with young people was born in the State of San Luis Potosí, and educated in our schools. He has given splendid service in seven different pastorates but his outstanding work is that done during the last three years as Epworth League and Sunday School Secretary. He has been very succesful in this work, and untiring in his efforts to provide an adequate literature in Spanish for both these organizations and his labors have been highly appreciated by all our people.

Lorenzo E. Martínez.

Born and educated in the State of Puebla, this brother has served the church for many years as a local preacher and later

as member of the Conference. Although advanced in age, Brother Martínez keeps his youthful spirit and continues to be a very successful pastor.

José Zambrano Oropeza.

He was born in Puebla and for twenty-eight years has been a pastor in our Conference. He has organized ten Sunday Schools. His violin is a constant aid in his pastoral work.

Bruce R. Campbell.

Pipestone, Minn., is the birthplace of Brother Campbell. He was trained at Hamline University and later graduated from Boston University School of Theology. Rev. and Mrs. Campbell came to Pachuca, Mexico, in 1915. They have been so happy here that no other place on the mission field tempts them. For the past six years he has done very efficient work as Superintendent of the Eastern District. There are many long hard dangerous trips to make on this district but he rejoices in surmounting the difficulties and watching the development of the work under his care.

Dr. Orwyn W. E. Cook.

Dr. Cook was born in Minnesota. He studied at the University of Southern California, at Yale and at Union Seminary. He recently had conferred upon him the degree of Doctor of Laws by the University of Southern California. He came to Puebla, Mexico, in 1916 as professor in the Methodist Institute, and later was transferred to Mexico City as professor in the Union Seminary. For two years he was pastor of the Union (English speaking) Church in Mexico City. In 1921 he was named Secretary of Education of our Methodist work in Mexico. As head of this department he has had the satisfaction of seeing our boarding schools progress rapidly. The government has recognized his educational leadership and the Chamber of Commerce named him as Secretary of the Mexican-American Foundation for the interchange of scholarships. He is now acting as secretary for the commission which is working toward the foundation of a University for Mexico under Christian auspices.

Dr. Cook is a man of broad vision and well fitted for the educational tasks to which he has been assigned.

Agustín R. López.

Brother Lopez is a native of the State of Tlaxcala. Since completing his education in our schools he has served pastorates in Tlaxcala, Acozac, León and Querétaro. In the last mentioned place, both he and his wife have taught in our boys' boarding school. He is an eloquent speaker and a good organizer of athletic clubs and young peoples societies.

Luis C. Juárez.

Although rather advanced in age when he commenced his preparation for the ministry this splendid worker took the full course in school and Seminary. Since 1919 he has been a member of the Annual Conference. He is a very faithful pastor and lays a careful basis for spiritual growth and development wherever he serves.

Josué Ventura López.

The Presbyterian Schools have helped us to train some of our men, among them Josué V. López. After serving in that church for several years he later came to us with their recommendation and has served very faithfully in every place to which he has been appointed. He is a man of unique ability and great promise.

David A. Gómez.

David A. Gómez was born in the State of Mexico and educated at the capital city, Toluca. Most of his ministry was spent in the Methodist Church South. He was pastor at Mixquiahuala when the work of the Southern Methodists came to us by the division of territory.

Buel O. Campbell.

Brother Campbell received his education in Vermont Methodist Seminary, at Wesleyan University and Boston School of Theology. From 1883 to 1893 he served various pastorates in

the United States and in the latter year went to Chile where he spent twenty years of active service. From 1900 to 1903 he was a missionary of our church in Porto Rico. He came to Mexico in 1920 where he has since served first as Dean of the Puebla Boys' School and as Superintendent of the Eastern and Northern Districts.

Juan Díaz.

Chicoloapan, State of Mexico, was the birth place of Juan Díaz. He studied in the Methodist Mexican Institute in Puebla and the Union Seminary in Mexico City. He is doing splendid work showing not only a good preparation mentally and spiritually but also initiative in solving the problems of his church in the fanatical town of Celaya.

Samuel Miranda.

At present Samuel Miranda is a student in the Union Seminary where he is finishing his preparation for the ministry. He is a young man of sterling qualities.

Donaciano Munguía.

Donaciano Munguía is one of the recent graduates from our Union Seminary. He is a bright enthusiastic young man who has had a very successful pastorate in Pachuca. He is an eloquent preacher of great promise.

Josué Rubén Robles.

This pastor is one of those born in the State of Oaxaca, where he was educated. For many years he served as local preacher. He is now a member of the Conference.

Ernesto M. Villasana.

Ernesto Villasana was born in Mexico City, and was educated under Dr. Velasco in Querétaro. For several years he taught in his Alma Mater. He was a local preacher for seven years and two years ago joined the Conference. He is pastor in Acámbaro, an important railroad center where he organized the work of

our church in spite of opposition by mobs and secret attempts against his life. This worker has shown initiative and has begun well his career as a minister.

Arturo Andrade.

This young man was born in the national capital. After leaving the army at the close of a revolution he went to Puebla to prepare for the ministry. He is now in the Union Seminary, and is showing himself an apt student and an enthusiastic preacher.

Humberto Cora.

Few are the occasions when a minister follows in the footsteps of his father. Humberto Cora is the son of pastor Gorgonio Cora and was born in Querétaro twenty-four years ago. He graduated from the Mexican Methodist Institute in 1919 and from the Union Seminary in 1922. He is now in charge of the work of the Xochiaca Circuit.

José T. Ramirez.

José T. Ramírez was born in Guanajuato, and educated in our schools in Querétaro and Puebla after which he graduated from the Union Seminary. While a student he became assistant pastor of our Gante St. Church and for the past year has been our regular pastor of this, our largest congregation, with Seminary students as helpers. He is showing himself capable of shouldering the burdens and responsibilities of this church with its multiplicity of activities.

Samuel Rojas.

Samuel Rojas was born in Atlixco, Puebla. His father was a faithful colporteur who lost his life in the noble work of Bible distribution. He was educated in our schools and finished his work at the Union Seminary in 1922. He is a young man with a social vision and has begun to make his vision a practical matter in the city of Amecameca where he is pastor.

Gonzalo Báez Camargo.


Oaxaca was the birth place of this young poet and writer of our Conference. He is one of our brightest young men but was nearly lost to us through lack of health. Since graduating from the Seminary he has served rural pastorates where he has regained his health. One of his poems is widely used in our evangelical churches, as it is a religious patriotic hymn which greatly appeals to all.

Luis J. Méndez.

This young man after teaching several years in mission schools showed such splendid ability as a local preacher that he entered the Seminary where he graduates this year. He has an attractive personality and is a good pastor.

C. R. Wellman.

Mr. Wellman came to us in the summer of 1923 from California, his native State. He prepared for the ministry in the University of Southern California and Drew Theological Seminary. He and his enthusiastic wife, who had lived in Mexico for many years and had promised her life to the uplift of Mexican women, are now working at the Mexican Methodist Institute where he is in charge of the religious life of the students.

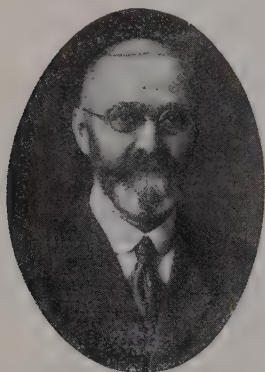


LAY MISSIONARIES

Dr. Levi B. Salmans.

Dr. L. B. Salmans came to Mexico in 1885 from the New England Southern Conference. He did very successful work in educational and evangelistic lines, having built a large part of the school in Puebla while president of that institution. Realizing the importance of medical work as an evangelizing agency he returned to the States and took his medical course and in 1891 came back to open medical work in Guanajuato. The Good

Samaritan Hospital was opened with eleven beds and from this small beginning, Dr. Salmans with the aid of medical workers who from time to time have been assigned to this field, such as Dr. Hyde, Dr. P. del Río and Dr. H. H. Johnson, the work has developed to a hospital with fifty beds and a dispensary which is always opened by religious service. Dr. Salmans has also made many trips throughout the State of Guanajuato and has seen the accomplishment of his ideas concerning medical evangelism. Some years ago he withdrew from the Annual Conference because



Dr. Levi B. Salmans.



Prof. Matthew D. Smith.



Dr. C. R. Illick.

of certain legal points in the way of a minister's being related as he was to such an institution. He is now sixty-nine years old and still as active as ever in both church and hospital in Guanajuato.

Miss Edith Salmans.

In 1921 Miss Edith, daughter of Dr. L. B. Salmans, was duly appointed a missionary and named as Superintendent of Nurses in the Good Samaritan Hospital in Guanajuato. She brought to her task a highly trained mind and her services have been greatly appreciated.

Prof. Matthew D. Smith.

Prof. Smith was born in South Dakota, in 1890. He studied at Dakota Wesleyan and the Universities of Columbia and Chicago. In 1918 he went to Peru where he conducted the High School of the Board of Foreign Missions in a most satisfactory manner. For the past two years he has been in charge of our Mexican Methodist Institute in Puebla where he is doing splendid work. He is greatly interested in his task and has a kindly spirit which has made him greatly loved by all.

C. Raymond Illick, M. D.

One of the workers sent to Mexico as the result of the Centenary Campaign was C. R. Illick, a graduate of the Detroit College of Medicine. In 1920 he and his wife came to Mexico and went directly to Guanajuato to help Dr. Salmans in the Good Samaritan Hospital. A few months later they were transferred to Mexico City where he opened dispensaries in connection with our churches in Gante, Aztecas and Cuauhtemotzin Streets. In 1923 he went to Puebla to aid Dr. C. E. Conwell in the Latin-American Hospital where he is still giving efficient aid to medical mission work.

Paul E. McGuire.

Mr. McGuire is the newest addition to the list, having arrived in March of this year 1924, immediately after taking his Master's degree in Pittsburg University. He is in the science department of the Mexican Methodist Institute in Puebla.

Pictures of the wives of the present Missionaries.



MRS. J. P. HAUSER.
Besides keeping an ideal home
this active lady is abundant in
church work and for some-
time was Epworth League
Secretary



MRS. B. O. CAMPBELL.
Efficient in school and office and
in social work for women.



MRS. L. B. SALMANS.
A splendid homemaker and
faithful wife as well as an ac-
tive church worker for many
fruitful years.



MRS. F. F. WOLFE.
An efficient homemaker, with an
attractive personality. Although
retiring she is willing and able
in answering every call for
service.



MRS. R. A. CARHART.
A recent addition to the list of
missionary wives, after years
of successful service in the
W. F. M. S.

Pictures of the wives of the present Missionaries.



MRS. O. W. E. COOK.
Daughter of the resident bishop,
with fine missionary spirit she
quickly won the affection and
confidence of the workers.



MRS. C. R. ILICK
With a voice well trained and
freely used in evangelistic
service.



MRS. C. R. WELLMAN.
A brilliant student and writer, with
a heart aflame for the uplift of
Mexican Womanhood



MRS. M. D. SMITH.
Well prepared to teach or to mo-
ther the boys of her large family
at the Mexican Methodist
Institute

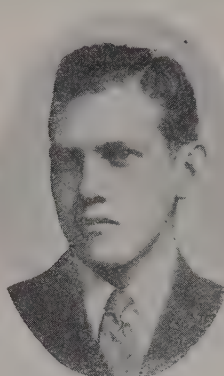


MRS. B. R. CAMPBELL.
Mother of Kathryn and Lucile
two possible future mission-
aries.

OUR LOCAL PREACHERS.



Pedro Caballero,
Seminary Student.



Alfredo García Basurto,
Seminary Student.



Mariano López Fermoso.
Faithful pastor of the
Chicoloapam Circuit.



Moises Flores,
Enthusiastic pastor of the large
Cuautla Circuit.



Zalathiel Jiménez,
Seminary Student.



Juan Crisóstomo Martínez,
Pastor in Xochiapulco.



Antonio V. Moreno,
Pastor in Acozac.



Angel Samuel Zambrano,
Pastor in Tezontepec.



Maurilio Olivera,
Seminary Student.

Second Part.

WOMAN'S FOREIGN MISSIONARY SOCIETY

Biographical Sketches of Some of our Deceased Workers.

Clementina Rowe Butler

The wife of Dr. William Butler was one of the organizers of the Woman's Foreign Missionary Society in Boston in 1869. Her talents and great interest in the work were a wonderful asset as she cooperated with her husband in the establishment of Methodist Missions in India and Mexico. Due to her efforts the newly organized society soon opened an orphanage which later developed into "Sara L. Keen College," and into other schools which have done so much for the uplift of womanhood in Mexico. A tribute of gratitude is due this noble woman for the great service she rendered the cause of Christian Missions both in the homeland and on the mission field.

Susan M. Warner.

To Miss Susan Warner belongs the honor of being the founder of our splendid Normal School for Girls in Puebla. She arrived in 1874 and gave sixteen years of service to this country. Her character was such that the Mexican people took her into their hearts and she was a constant inspiration to all with whom she labored.

After a short time in a rented house, Miss Warner was able



Mrs. Clementina Rowe Butler.

to buy a part of the property where the present Normal School is located in a street which was known as "Tamariz." Here she developed the work as a boarding school and established kindergarten, primary and normal departments, and the work then begun has flourished greatly because of the splendid foundations she laid.

Mary Hastings.

Miss Hastings was the first representative of the Woman's Foreign Missionary Society appointed to Mexico. She began to work in the orphanage started by Mrs. Butler, and after a year in this place she went to Pachuca to organize a girls school in that city. She was able to remain twenty-four years in this post

and saw the fruits of her labors in a splendid school. She was compelled to leave the work because of a severe attack of pneumonia. She was a mother as well as a teacher to her girls, who have gone out to fill important positions, many of them as teachers in our schools.

Mary DeForest Loyd.

Miss Loyd came to Mexico as a missionary of the Woman's Foreign Missionary Society in the fall of 1884. She had splendid preparation for the work. As a church worker she was devoted and efficient. In the Hillsboro Methodist College, of which her father was President, she was the teacher whose influence on the religious life of the girls was the greatest. In the home she was the chief counselor for both her parents. Well did her mother say when she left for the mission field: "I gave to the Lord the best I had."

Miss Loyd was an educator but she was more than that. She was a mother to the girls, she gave them a mother's love, care and counsel and in return she had a mother's place in their hearts and was warmly and gratefully loved by them. The editor of "El Abogado Cristiano" said of her, "She it was who changed a humble orphanage of 24 children into a well organized Normal School with 50 boarders and over 200 pupils in all. . . . Five groups of well trained Christian girls were graduated from the school "Hijas de Juárez" while she was directora and Miss Loyd had the joy and satisfaction of seeing most of these girls teaching in the various schools of our mission."

As a Christian, she was of a quiet type, never very enthusiastic yet always faithful and ready. For years she taught the woman's class in the Trinity Church Sunday School, Gante St., Mexico City. This was the largest class in all Mexico and only those women can tell what she meant to them as teacher and friend. Her pastor knew that he could always count on her for work, prayers, counsel and financial assistance.

As a friend, she was tender and true, every ready to give her sympathy and time. As one of her fellow workers said, "It was so natural to go to Miss Loyd for counsel and help and the best of it was one never went in vain." She was a "living epistle" and everyone learned as much from her example as from any spoken word.



Susan M. Warner.



Mary Hastings.



Mary DeForest Loyd.

She died in Battle Creek, Michigan, May 28, 1902. When told that she could not live on this altitude she asked, "Can I not then go back to Mexico City and die at my post and among my girls?"

To this day her former pupils love and revere her, former friends cherish her memory and her eighteen years of fruitful service on the mission field have made it true of her that "though dead, she still speaketh."

Her favorite Bible verse was: "Like as a father pitieth his children, so the Lord pitieth them that fear Him," and these were the last words spoken by her just a short time before her death.

Mattie L. McKibben.

Mattie L. McKibben came to Mexico in 1900 to take charge of our girls' school in Mexico City during the temporary absence of Miss Loyd. She gave herself to the work with enthusiasm and consecration from the first as all her friends testify. After only eight months of faithful service she contracted pneumonia and died.

Effa M. Dunmore.

Miss Dunmore arrived in Mexico in 1891 and her first work was in Tetela, State of Puebla, where she worked with Miss Amelia Van Dorsten (later Mrs. F. P. Lawyer). After two years in this place both of these ladies went to Mexico City to work. Upon her return from her first vacation she went to Puebla and soon afterwards to Guanajuato where most of her work was done. After laboring faithfully for some years in Colegio "Juárez" Miss Dunmore was able to secure a substitute for that place which enabled her to organize a school for the preparation of Christian workers. There were many difficulties to overcome but through her faithful prayer life she was able to conquer them and accomplish much for the training of girls for church work. A few years ago this school was transferred to Mexico City and shortly afterwards she was compelled to give up her beloved work due to broken health. She returned to the United States where she died in 1919.

Esther A. Russell.

On December 20, 1922, Miss Esther Russell reached Mexico City on her way to take her place at the Girls' Normal School in Puebla. Miss Russell was a graduate of the Kansas Agricultural College and came very well prepared for the work. She was not to spend much time with us however for on October 31st, 1923 she was taken home. She was not strong but had never complained and no one realized the seriousness of her condition until she was taken to the hospital where everything was done for her but to no avail. She had made her place in Puebla and as one of her fellow missionaries wrote of her "we are grateful to God that He loaned her to us for these few months, for through her we have more clearly seen His face."



Effa M. Dunmore.



Esther A. Russell.

BOARDING SCHOOLS

Introduction

Before beginning to tell of our schools in particular we ought to call the attention to a characteristic aspect of all of them, and especially of those having internes. They have better opportunities to influence the life of the pupils and at the same time a larger number of teachers to make the work more fruitful in regard to the spiritual development, to put forth efforts to gain each pupil as a true evangelical Christian, that he may "grow in grace and in the knowledge of the Lord Jesus Christ," that he learn to work effectively in the vineyard of the Lord and that he have better and more modern methods to work in the Sunday School, the Epworth League and Church.

For this the native and foreign workers fight and pray, exerting themselves in helping their pupils in word and example. For this the Bible is taught in the schools with the exception of the primary department, where in order to respect the laws in force the Bible is not taught during class hours.

Each school has its own Epworth and Junior League or they attend in those of some church or school. Besides the Epworth and Junior Leagues there is an Intermediate League. In all our schools where there are internes the children learn to work as teachers in the Sunday School and sometimes help in the Centenary classes or other departments of Church work.

Saying grace at the table, family prayer and attendance at public services of the church and the religious meetings in the same schools, all this forms an integral and important part in the life of the pupils.

A year rarely passes that in each school there are not meetings with the purpose of helping the pupils to define their relationship with God and that they may learn to develop the Christian life.

Schools of the Woman's Foreign Missionary Society.

Sarah L. Keen College.

If all the noble aspirations and high ideals of the Woman's Foreign Missionary Society could be united in a single phrase it would perhaps be that of Psalm 144: 12, "That our daughters may be as corner stones polished after the similitude of a palace." The great end of the established schools sustained by the said society is that of giving to the Mexican society and the fatherland, women well educated and cultured, of well developed character, ready to consecrate their time, their strength and their life to some work for humanity and with preference to their own country.

On contemplating the school work of the society in its vast development one cannot do less than think of the parable of the mustard seed, so small a seed but so gigantic in its development as to give shelter to the birds.

The beginning of that which is today the "Sara L. Keen" college was very humble; some few children united by Mrs. Clementina Butler (wife of the founder of the Methodist Mission in Mexico) had formed what was known at that time as the "Orfanatorio," in the old alley way of Lopez in Mexico City.

The first missionary named by the Woman's Foreign Missionary Society was Miss Mary Hastings of Boston, Mass., and later Miss Susan Warner. The two embarked in New Orleans for Vera Cruz, arriving in February 1874 and going from there to Mexico City, where they worked in the orphanage. Later Miss Hastings went to Pachuca and Miss Warner to Puebla. Miss Mary F. Swaney and Miss Clara Mulliner came to take charge of the work of the orphanage. When Miss Mulliner, because of ill health had to return to the United States, Miss Swaney continued with the work until she also returned to the United States. A little later Miss Mariana Hugeboom was put in charge of the work.

At the beginning of 1884 Miss Eleonora Le Huray came to the orphanage and six months later at the end of the year Miss Mary De Forest Loyd arrived. These two worked together for two years and during that time the orphanage in San Juan de Letrán Street, close to the Church of Santa Brígida, was changed

to the old street la. de Independencia 12, to a beautiful house that the society had bought. In the Annual Conference that was held in Puebla in January 1887, Miss Le Huray was named for work in Miraflores and her place as aid in the orphanage was taken by a young missionary who arrived the 13th of December 1886, Miss Harriet L. Ayres.

These two workers Miss Loyd and Miss Ayres were fortunate in that they stayed longer than any of the preceeding ones, working together for more than fifteen years and during all this time they gave to the students of the school an example of Christian friendship, faithful cooperation, and the most complete harmony between working companions. They introduced many changes. The school did not yet have a course of study well outlined. It included a little more than that which today corresponds to the six years of primary school work. Miss Loyd soon saw that the great need of that time was teachers well prepared to work in the various mission schools. For this she believed it of first importance to establish a well organized normal school and resolved to change the whole character of the establishment, converting the orphanage into a school that would have the following departments: Kindergarten, Elemental Primary, Advanced Primary, Intermediate and Normal. This demanded a radical change and although some opposition was encountered the change was made.

The school sought other means of support so that it would not have to depend entirely upon the society for small expenditures.

Because of the counsel of Mr. Conrado Gamboa, pastor of the church at that time (who through the five years of his pastorate took a real interest in all that was connected with the school and above all in the development of the spiritual life of the pupils) the primary department was put under the inspection of the government.

It was determined to change even the name of the school calling it "Hijas de Juarez" in place of "Orfanatorio."

At the end of 1893 the first class was graduated. The pupils were soon employed by the mission, each one of them serving for a goodly number of years.

In 1894 Miss Amelia Van Dorster and Effa Dunmore came to work in the school. In 1895 another class was graduated, in which was Miss Concepcion Perez, who after twenty eight years



Miss Netella Loy.



Miss Jean Maclay.



Miss Laura Temple.

is still working with much success, being a teacher in the Deaconess Bible School, and President of the Volunteer Society.

During Miss Loyd's service, five classes were graduated. Each year the number of pupils grew, especially the day students. Almost from the first Miss Loyd received all the internes possible and although later a third story was constructed to the house in order to receive more pupils, it was filled the same year. During this time she was seconded in all her plans by Miss Ayres. More than once the two of them in bad health were forced to return to the United States but as soon as they were better they returned rejoicing to again be in the school, among the pupils.

In 1892 among the pupils of this school was organized the first Epworth League of the Methodist Episcopal Church in Mexico.

At the beginning of 1902 Miss Loyd after a long sickness found that her heart had been affected, and was obliged to go to Battle Creek, Michigan. Her desire was to remain here in Mexico to die, where she had worked for so many years. "I am as near heaven in Mexico as in the United States," she said smilingly; but her doctors gave her hopes of recovering at least some of her health and she consented to go. All was in vain however, and the twenty eighth of May 1902 she was called to rejoice in eternal blessedness. Her death was not only felt by teachers and pupils but by all her companions in the work and a large circle of friends. She left an imperishable memory in the hearts of hundreds of her pupils, a memorial monument in the life of the Mexican girls to whom she had come and also in the lives of many sisters of the congregation of Gante, because Miss Loyd not only dedicated herself to the work of the school but was also active in the work of the church. For many years she was teacher of a large class of women in the Sunday School who even today remember her with love, tenderness and gratitude.

After the death of Miss Loyd, Miss Ayres, who on various occasions had substituted in the responsibility of the college took the work of directora and treasurer of the Women's Society, a work that Miss Loyd had done to the entire satisfaction of everyone during her eighteen years in Mexico.

Miss Ayres had asked to be relieved of school work and having gained her desire was anxious to see a new worker at the head of the school. In April 1903 Miss Laura Temple the new directora arrived and soon took charge of the school. Dur-

ing her first year she showed great ability. But she saw, that which they also had seen, that the poor locality and the lack of room made growth an impossibility. She resolved to change the locality and before the end of 1903 she sold the edifice on Independencia street and bought land on the street of 3a. Industria, now the street 3a. Serapio Rendón, and there under the direction of Dr. J. W. Butler and Miss Temple the magnificent edifice that the "Sara L. Keen" college now occupies was constructed.

On changing place the institution also changed its name from "Hijas de Juárez" to "Sara L. Keen," in honor of that noble woman who for so many years had served as corresponding secretary of the Woman's Foreign Missionary Society for Mexico. Miss Temple drew the plans for the new building.

During the year of 1904 while the new building was under construction, having already left the old house and having no where to go to continue the school, all the normal students were sent to Puebla and the Kindergarten was closed, only the primary departments remaining. Of course when the new building was opened for school the enrollment was greatly lowered and many of the students did not return because of the distance; but a way was soon opened to gain new students among the families of that section of the City.

During the time of the revolution, from its beginning in 1910, the school did not close, but felt the influence of the perils and dangers of those long years of fighting thus impeding Miss Temple's realization of some of her best projects.

Miss Temple was not only the directora of "Sara L. Keen," but was also in charge of the construction of the Industrial School of Santa Julia, the treasurer of the Woman's Society and was in charge of looking after all the property of the Society. No one was surprised when finally she insisted on resigning some of her responsibilities, remaining free for her work as directora of "Sara L. Keen" and the work of the Industrial School.

In 1919 the normal department, by a unanimous vote, was changed to Puebla. It was believed to be better to have a single normal school in order to equip it better. On making this change Miss Hollister was sent from Mexico to Puebla as she was well prepared for this class of work.

At the beginning of 1920 Miss Carrie M. Purdy who had done so splendidly in the Puebla school was given charge of



Miss Lillian Longshore.



Miss Ethel McClintock.



Sarah L. Keen College.

“Sara L. Keen.” Under her direction the institution has been very successful, having a larger enrollment than ever. Our desires were that Miss Purdy should continue as the directora, and we could not conform ourselves when in August 1923 she was sent to South America, although we were told of the great need there of just such a woman as our Miss Purdy. We understand that she is just “loaned” and that some day not far off she will return to leave us no more.

The directora now is Miss Netella Loy, who has admirably filled the vacancy left by Miss Purdy.

So far we have only mentioned the missionaries who have served as directoras of our schools but they have been efficiently seconded and their success assured by a group of active and competent teachers, native and foreign, forming a list so long that in such a short article we cannot even mention their names.

Among the American workers the two who have remained longest in Mexico and who have made their influence more felt are: Miss Grace Hollister, who arrived in 1905 and is considered as one of the ablest teachers that the Mission has had, and Miss Dora Gladden (Mrs. Carhart) gratefully remembered for her influence in the home where she always sowed contentment and happiness. Among the many native teachers that have distinguished themselves are Miss Concepcion Perez and Miss Maria Tovar.

That which this institution has meant to the social, intellectual, and spiritual life, of the pupils and to all whom it has reached, no one can measure until the final day when we shall be permitted to understand as God now understands.

Girls' Normal School.

Puebla.

Miss Susan Warner reached Mexico in 1874 and after having worked for some years in the orphanage in Mexico City, she came to Puebla to establish an evangelical school. Puebla was then the center of radical fanaticism and of catholic intolerance and it was necessary to fight for many years before overcoming all the difficulties which were encountered.

Writing about the begining of the school Dr. P. Flores Valderrama, in 1906 with the motive of the twenty-fifth anniversary of its foundation, says, that to speak of the Girls' School of Puebla "is to involuntarily bring to our memory that epoch of terrible crisis when during six months, the first of its existence it had only one pupil."

A great many years were not needed in order that the marked hostile attitude of the catholic people should change to a manifestation of appreciation toward an institution that had dispensed great services to the feminine youth of that historic city. After some few years of work the school counted among its pupils some who belonged to the most distinguished families of the city and others who came from the far states of the republic attracted by the credit that the establishment had well earned.

Miss Warner saw how much the school would gain in having a house of its own in a good location; and finally with the aid of Dr. Samuel W. Siberts a property was secured in the old street of Eduardo Tamariz, now Ave. 4a. Poniente 311. The school occupied its new home in 1886. The directora in 1887 reported that the enrollment had been one hundred and twenty four pupils.

In 1887 Miss Lizzie Hewitt worked in the school but went the same year to Tetela de Ocampo in the mountainous district of the State of Puebla and Miss Nettie Ogden, who in the years before had worked in the school, returned to help Miss Warner who urgently needed a companion in the work.

It would take an entire volume to duly present the interesting history of this school. Very few have won more fame. Its graduates were well received even in the government schools, where they were desired because of their abilities, thanks to the splendid preparation received in their "Alma Mater." Today we find various graduates of this school serving classes of importance in the higher schools in the city of Mexico or directing some institutions of primary instruction in different states of the republic where they are as much appreciated as the graduate teachers of the government institutions and they do justice to their good training as guides of the youth, to the high ideals that distinguish them and the rightness of character, invariably staying by the same standards to which they were educated.

Miss Warner continued as head of the school until the 24th of April 1890, when she went for a well earned rest to the United

States and Miss Theda A. Parker, who arrived in 1889 took the position of directora. All believed that Miss Warner would soon return as she herself had given to understand on leaving the school; but during her stay in the United States she married Mr. Dinsmore whom she had known from infancy and Miss Parker remained directora.. She sustained and even amplified that which Miss Warner had done, and all lamented when she was obliged to leave the work because of the need of family in 1895.

In 1891 Miss Anna R. Limberger arrived in Puebla and was destined to work there for many years, which embraced a period of time longer than that which Miss Warner, the founder had employed. She came to identify herself with the work in such a way and the success was so great which she reached as instructor, being loved and respected by all, that even yet one cannot mention her name in the Methodist Normal-School for Girls, in Puebla, without thinking immediately of the great work which she completed in that important educational center of our church. Miss Limberger had the rare quality of uniting a constant initiative of all that which would benefit the school and a faith with which she would stop before no obstacle that was presented to her. This with her fertile inspirations caused her to realize an admirable work, that forms her crown of glory, as a distinguished worker of the Society which she came to represent in Mexico. Soon after her death the school library was reorganized and widened to make a class room as a memorial to her life in the institution; but we believe that the better monument to her is in the grateful hearts of all her pupils that today are carrying her beneficent influence into all the social spheres.

In 1896 Carrie M. Purdy arrived in Puebla. She was an intimate friend of Miss Limberger. The preceeding year Miss Purdy had worked in Guanajuato. Her presence in the school of Puebla came to be one of the greatest blessings that has befallen said institution. The friendship and complete harmony between these two workers served as an inspiration and example to both teachers and pupils. Year by year the number of students grew. The sphere of influence of the school widened and a work was realized that was the legitimate pride not only of the W. F. M. S. but of all Mexican Methodism.

During the united administration of the Misses Limberger and Purdy the school realized an important betterment consist-



Miss Anna R. Limberger.



Miss Carrie M. Purdy.



Miss Blanche Betz.



Miss May Seal.



Miss Grace Hollister.



Miss Addie Dyer.

ing in the acquisition of the extensive building and the beautiful garden which the young men of the Methodist Mexican Institute were occupying before their removal to their new edifice. The Woman's Foreign Missionary Society made a magnificent acquisition, duplicating their capacity for boarding students and having land on which to build more rooms for the English school and to add more class rooms as the necessity demanded.

In May 1910 God called Miss Limberger to the better life. She had given nineteen years to the school, but her work was done so well that we cannot say less than that although dead she still speaks, she lives by means of Mexican youth educated under her direction and for whom she was a model of activity and an inspiration. We do not believe it necessary to add that Miss Limberger initiated the English School annex to the Normal Institute, a school that has gained much prestige in the city and is attended by a competent personnel of American teachers, one of the first of them being Miss Betz. The English department is self supporting and well equipped. Through its class rooms have passed a goodly number of young Mexican men and women that today occupy places of importance in and out of the city. It has had as many as one hundred pupils.

Miss Purdy assumed the responsibility of director; but her health declined because of that heavy burden and she could not continue for very long and had to return to the United States. Miss Betz had already gone to Pachuca and the Misses Palacios who for years had distinguished themselves among the native teachers took charge of the Institution. Miss Purdy on returning again took charge of the establishment where she remained, with some interruptions until 1917.

It can truthfully be said of Miss Purdy that she did just as effective work, as great in results and as worthy in its importance as that of Miss Limberger.

When the American teachers saw themselves obliged, much against their wills, to leave the country, in April 1914 Miss The-mis Valderrama after closing the boarding department took care of the interests of the college; thus having the opportunity of demonstrating not only her abilities as teacher, but also as a business woman. She had to carry the responsibility and she did it splendidly.

At the beginning of 1915 it was necessary to open all the departments anew and as Miss Betz accompanied by Miss John-

son had returned to the country the school effectually opened under her direction the first of March and although it was a year full of difficulties and grave responsibilities they reached an un hoped for success, due in great part to the cooperation of all the teachers, and especially to that of Miss Adelia Palacios.

From that time on Miss Betz has occupied the position of directora. We shall say in regard to her work and influence in the school, that she is a worthy successor of Miss Purdy. The institution made a magnificent gain when Miss Hollister came to take



Patio of Girls Normal School, Puebla.

charge of a part of the work in the normal department in 1919, the year in which the "Sara L. Keen" normal students came from Mexico, because it had been voted by the Mission to support only one normal school for girls. Miss Hollister is now enjoying a year of vacation in her home land; but all hope for her prompt return. With her heavy work in the school Miss Hollister has time to do an active and effective work in the church and especially in the Sunday School. And what shall we say of the native teachers? Simply that a goodly number of

them have given valuable services to the school. If we should mention names it would be just to give first place to the Misses Juana and Adelia Palacios who since 1890 until 1915 gave effective aid in all the departments of the institution, but principally as teachers of the preparatory and normal courses. For a short period of time these ladies had charge of the school as directoras due to the disturbances of the revolution. The Methodist Normal Institute owes some of its most important gains to the Misses Palacios. After them, as teachers of much experience and extensive knowledge it is necessary to remember the Misses Trinidad and Concepcion Orcillez who although they studied in the State Normal School worked faithfully in ours and left a grateful memory of their work as educators of women. It is also well to mention Carlota Gutiérrez and Mrs. Munguía who as teachers and administrators of the school gave the best years of their lives and captured the sympathy and estimation of all the members and friends of the school.

Of the teachers at the present time it is necessary to mention the Misses Ilse Fritsche, Natalia Steel (Mrs. Acuña), Altagracia Juárez (teacher and stenographer of the school), and Mrs. Carlota Orozco Velasco, who during four years filled the difficult place as "ama de llaves" (mistress of the keys) of the establishment. There is of course a very long list of teachers who have gone out from the school or who have worked in it; but we only mention the most prominent.

In closing we will make mention of two important things that we desire the friends of the institution to know and they are these: the excellent course of study is the result of the best efforts of directoras and teachers, that have worked in the institution for almost half a century. It has been formed having in view all that has been done in the United States adapting, of course, many things to the customs and idiosyncrasies of the Mexican people. After consulting the program of study of the best normal schools of the country, we have seen with agreeable surprise that the course of study of the Methodist Normal Institute of Puebla is one of the very best.

The second point to which we wish to refer is the good influence that our school has had on its graduates. At the beginning evangelism, as is natural, constituted the basis of all metaphysic teaching of the establishment. The directoras understood perfectly well that without the Christian religion it is impossible

to raise the morality and ideals of the people, but that it was very perilous to cover this religion with useless formalities, and for this reason they have tried to give to the pupils a clear knowledge of the doctrines preached by Jesus. They have separated themselves from all that might be routine and planted that which ought to constitute the great ideal of Christian life, "to live for others and not for self." In this sense we ought to give thanks to God that from the Methodist Normal Institute have gone out not only excellent teachers and good mothers of families but factors of first importance in the social life of the nation that work willingly wherever they are found for the betterment of customs and the uplift of the Mexican people.

"Hijas de Allende" School.

Pachuca.

Upon leaving the work of the Orphanage in Mexico City, Miss Hastings went to Pachuca to establish a school. On beginning her work she did not have to combat the fanaticism and opposition that made the work difficult in some of the other cities. This without doubt was due to the influence of the English protestants who because of the work in the mines had lived there for many years. From the very beginning the school had marked success and became the largest of all the protestant schools in Latin America.

Miss Hastings not only exercised her helpful Christian influence in the school but also in the congregation, in the homes, and among foreigners. Everyone loved and respected her. She died the fifteenth of August 1898, after twenty-four years of fruitful labor and was buried as she had wished, in the country where she had spent the better part of her life. She went about as her Master "doing good" and her memory is beloved, not only by her former pupils but by all who knew her. The workers most intimately connected with her cannot read or hear Phil. 4: 7, without thinking of her radiant countenance, as it was her favorite verse.

Her graduates are scattered throughout the country and her pupils are a memorial more lasting than if it were of marble or bronze. Her school reached an enrollment of more than four

hundred and it is evident that her influence reached hundreds of homes.

After Miss Hastings death, Miss Van Dorsten went from Guanajuato to Pachuca to take charge of the school and she remained there until her marriage to Rev. F. P. Lawyer, a missionary. Before leaving for her new home, she had the pleasure



Miss Erastine Gilmore.



Miss Clara M. Hill.



Miss Kathryn Kyser.



Miss Winifred Spaulding

of welcoming Miss Ida Bohannon, who as her noble antecedents, put all her strength and intellect into the service.

The first of 1907 Miss Bohannon, after trying to regain her health, was obliged to resign her work; but had the satisfaction of knowing that her successor, Miss Helen Hewitt was fully competent to carry on the work, as she had been in charge of the English school.

At this time the school had an enrollment of five hundred and thirty and had it not been necessary to say many times "There is no more room" the number would have been much larger. Due to a donation six more rooms were constructed and soon afterwards all were filled.

In August 1907 Miss Blanche Betz who had had almost four years of work in Puebla, came to Pachuca, where she was welcomed by all.

In 1911 teachers and pupils of "Hijas de Allende" had some hard experiences because of the revolution, experiences which they will never forget, not only because of their disagreeableness but because of the serenity with which both faced the perils that were encountered. After passing through the uncertainties of the revolution the enrollment reached six hundred and fifty-six, although in 1912 it had lowered greatly due to the abnormal conditions. Nevertheless in 1913 it reached six hundred and eighty-seven, so that it was necessary to rent a house for the small children.

The missionaries had to leave the country in April 1914 and on their return Pachuca lost Miss Betz, who went to Puebla to work. Her going was a great loss to the work in Pachuca. During the absence of the American Missionaries the native teachers went forward with the work giving proof of their capability to do it.

In 1917 Misses Winifred Spaulding and Kathryn Kyser arrived and at the end of the year Miss Hewitt retired from the work because of the illness of her mother. During the long years of her stay in Pachuca she had secured the affection and respect of the many who knew her and was as much loved as Miss Hastings.

Miss Spaulding was unable to remain long in the work, but Miss Kyser was in the school until the end of 1919 and she and her associate, Miss Ethel McClintock saw the change of the school from its old home in Allende Street to the new house near the station, in the vacation period of 1919 and 1920. This new location has more land and although at present it has not so many dormitories it has more class rooms and it will be possible later to add another story to correct the deficiency mentioned.

Miss Gilmore arrived at the beginning of 1920 and is still in charge of the school. It was hoped that with the change of location the enrollment would advance but the contrary happen-

ed. Due to the departure from the center of the city many of the old time pupils could not continue in the school. Because of the locality it is not possible to secure many pupils from the vicinity. This has been the cause of real sadness to the directora who, as is natural, wishes to see the growth in number of pupils each year. The change of house and the local conditions are without doubt responsible for the low enrollment.



Miss Hewitt and Graduating Class of 1916.

Miss Gilmore is ably seconded in all the work by Miss Clara M. Hill who was a missionary previously in Italy. She is a true mother to the children and she delights in caring for and making them happy.

"Hijas de Juarez" School.

Guanajuato.

The writer of this article was not able to make sure the exact date in which the Guanajuato school was organized; Miss Laura Latimer's name appears for the first time in the directory of workers of the Woman's Foreign Missionary Society in January 1885. In the report given by the Committee of Education of the Conference of January 1886, we find the following words: "Guanajuato.—The school for girls is under the direction of Miss L. M. Latimer, with a helper. The number of pupils enrolled during the year is thirty-two."

In the Minutes of the Conference of 1887 Miss Latimer is not mentioned, by which we infer that she had to leave the school and return to the United States.

During this year at least she had no substitute. In the Conference of 1888 Dr. Craver, Presiding Elder of the Northern District informed the members that the school of Guanajuato was still without an official representative. A new missionary had not even arrived; but Mrs. M. Elliot Wilson was employed and she carried on the work until Miss Ana M. Rodgers, after the Conference of 1889 took charge of the school until her marriage shortly afterwards.

In 1890 the school changed its locality leaving the unaccommodating edifice to rejoice in better conditions in a large house, well ventilated and situated.

In the Conference of 1895 Miss Amelia Van Dorsten was named directora of the girls school in Guanajuato, but the following year she went to the United States and Miss Effa Dunmore replaced her, remaining directora until 1904, when a serious sickness obliged her to retire temporarily from the country. During this time in March 1903 the school occupied a new property in Pardo Street, close to the beautiful garden of the Cantador.

Miss Payne was in charge of the school for the remainder of 1904 and all of 1905; but in 1906 she was sent to Puebla. Miss C. Rosalie Cook took up the school work in Guanajuato; meanwhile Miss Dunmore, who had returned, dedicated herself to evangelistic work; but later had to take charge of the school due to the fact that Miss Cook was obliged to leave the work because of ill health. At the end of this year Miss Victoria García graduated from the special department of deaconess work.

In 1909 Miss Edith Salmans cooperated with Miss Dunmore. Miss Dunmore remained in the school until 1913, and after an extended furlough dedicated herself to the deaconess school. When she left, Miss Dora Gladden, who had been a worker in Mexico City, took charge, and carried the school through the most trying of the revolutionary period. During these difficult



Miss Mabel Taylor.



Miss Ana M. Rodgers.
(Mrs. D. L. Furness.)



Miss Dora Gladden.
(Mrs. R. A. Carhart.)



Miss Nellie Butterfield.

years a new wing was added to the building, and the attendance was trebled. Among her helpers were Miss Mary Bloke, Miss Iva Finton, Miss Winifred Spaulding, and Miss Lucile Henderson, a trained domestic science teacher.

Miss Gladden was in charge of the school until April 1921 when she was obliged to return home because of the illness of

her mother. Her stay in Guanajuato left a most grateful memory as educator and friend of all. One of her most conspicuous gifts was to create an atmosphere of well being in the school, which she changed into a real home.

Miss Taylor during the years 1921 to 1923, carried the work with marked success and is now enjoying her vacation after five years of labor. Miss Laura Temple who is returning from vacation and Miss Butterfield who arrived in Guanajuato in 1922 will be in charge of the school during the year of 1924.



In the Patio, Guanajuato.

Among the native teachers that have distinguished themselves we shall only mention Mrs. Fermina Ruiz Chagoyán, Miss Ernestina Sanchez and Miss Concepcion Valdez (Mrs. Leon), although there is a long list that we shall not be able to mention.

The directoras and teachers merit high mention for their faithful work.

The Industrial School of Santa Julia.

The Industrial School is the child of Miss Laura Temple, who during the first month of her work as "Directora" of the school which was called "Hijas de Juárez," had a vision of the

need of an industrial school and also of that which such an institution could accomplish. In her report given before the Conference in Orizaba the first of February 1906 she mentioned the need of a school where girls of the poorer class could obtain a practical education.

The details of Miss Temple's search for a proper place for her school would indeed make a long history; but at last all the difficulties were overcome and all arrangements made. In 1906 land was bought in the colony of Santa Julia on Haiti Street. After a period of three years money was given and Miss Temple was authorized to begin work. Her report before the Conference of 1910 stated that the foundation had been laid and that "The object of the Industrial School will not only be to give to poor girls, who cannot pay for an education in "Sara L. Keen," the opportunity to secure a good education, but to prepare them to earn a living among the working class."

Although the revolution and various other causes hindered Miss Temple from seeing her ideals realized, after passing through great difficulties the school is filling a great need at the present time. Each year the school has about ninety internes, and if there were only more room for them in the class rooms it would be possible to very soon double the number.

In July 1911 Miss Vernice Gelvin arrived to work in the school. She had had an excellent preparation for the class of work which the school required so success was assured. Her characteristic kindness and love for the pupils made the home life of the school almost ideal. In 1914 she left Mexico with her companions in the work because of revolutionary conditions and later when they returned she could not accompany them because of ill health. Mrs. Paula S. Rivera was placed in charge of the work. At the beginning of 1915 Miss Ayres went to cooperate with Mrs. Rivera until the real Directora, Miss Gelvin, who was very much relieved and who hoped to return promptly, should return.

After the abnormal conditions of the revolution, the new school year began with an enrollment of eighty-five pupils. At midnight the third of March a group of thirty men presented themselves, pistols in hand, at the door, and insolently demanded that it be opened. Miss Ayres however persuaded them to desist from their purpose. Because of this happening, it was necessary to close the place as a boarding school but the following week

it was reopened as a day school, the teachers returning to "Sara L. Keen" each night.

At the beginning of 1916 we hoped to open again as a boarding school but the day before opening the third floor was destroyed by fire.

Miss Temple succeeded in repairing the edifice and Miss



Miss Vernice Gelvin.



Miss Rosetta Rodgers.



Miss Ethel Thomas.



Miss Mary Lunn.

Gelvin and the pupils joyfully returned when it was again ready for occupancy. Miss Gelvin was finally forced to resign her work because of ill health and Miss Rosetta B. Rodgers took her place. Miss Gelvin left a large vacancy in the school but Miss Rodgers

and Miss Ethel Thomas, who came later filled it well. Under their direction the school has prospered greatly.

Miss Rodgers had to leave the work on account of the needs of her aged mother. Miss Thomas and Miss Lunn, who arrived at the end of 1922 continued with the work. Miss Christine Maltby joined them at the end of 1923.

Primary Day Schools.

The program of the Methodist Episcopal Church in Mexico from the beginning has been: "A school at the side of every church." This has a three-fold basis—the general education of our church members, the training of leaders for the church, and the winning of new families to the cause. While higher schools and colleges have been founded and are of the utmost importance, the great bulk of our educational work has been done through the rural day school.

Dr. John W. Butler, in his "History of the Methodist Episcopal Church in Mexico," says: "The development of our educational work is one of the most important and gratifying chapters of our history. In 1873 we began with a group of little children in Lopez Alley, City of Mexico." In 1892 there were 54 schools of all grades, 56 teachers and 2,833 pupils; in 1922 we had 47 schools, 189 teachers, and 3,451 scholars. Soon after the opening of the first school in Mexico City, other schools were started in Puebla, Pachuca, Guanajuato, Miraflores, Orizaba, Oaxaca and elsewhere.

The Educational Work in the Mexico District has six day schools in the following towns: Miraflores, Amecameca, Chicoloapan, Cocotitlán, Cuanalán and Poxtla. Before the Revolution started in 1910 we had schools in Miraflores, Amecameca, Atlautla, Ayapango, Cuanalán and Nextlalpan. The number of teachers in charge of those schools was twenty-five, while today, in the above mentioned schools, we have eleven. Perhaps when order and peace is entirely restored, the educational work will return to its flourishing condition.

The schools that are most noted for their work, for culture and social advance are Miraflores, Ayapango, Chicoloapan and

Atlautla. Principally Miraflores has given a splendid corps of teachers to the government where they rank among the best, but also many good employees have been given to commerce and industry. In our work we have Abraham M. Avila, Mariano L. Fermoso, Juan Díaz and Miguel Rojas, as ministers, who first went to school here. Also as teachers we have in our ranks Rebeca Díaz, Isabel Rojano, Mariana Rojano and Eleanor Membrillo. However in honor to each school we must say that each has performed well its high mission. It has not been the fault of the schools or of their work that we do not have schools today where we had them before.



Graduates of the School in Amecameca.

Actually Miraflores and Amecameca, as the educational centers of the District, are distinguished for their good work on behalf of the youth. The school in Amecameca, maintained by the Woman's Foreign Missionary Society, is held in high regard in the community; and also Miraflores is greatly respected for its work by the highest authorities of the District and of the State.

In the Eastern District, we have schools at present in Real del Monte, El Chico, Acelotla, Tulancingo, Zimapán and Encarnación. The reports of the past year have been very good. In Real del Monte, about seventy students were present for the examinations and the school is well thought of in all parts, even

among the Catholics. In El Chico there has been great persecution on the part of the Catholics but in spite of this the school has thirty-five pupils and it is hoped that they will soon open up again the pastoral work in this mining town. In Acelotla the attendance is not as large as we would like but the church is very desirous of continuing the school.

At the beginning of the school year in Tulancingo, there was an enrollment of one hundred and forty but due to fanaticism there were only seventy pupils at the end of the year but it was a great satisfaction to have that many. This school paid \$1,400 Mex. for self support. The people greatly desire to buy a new school building which is greatly needed here. In Encarnación, this past year, school work was started again after more than ten years. All the pupils were in first grade and the teacher did splendid work not only in the day school but also in the Sunday School. The parents are greatly pleased and desire that the school be continued.

In the Northern District we maintain "Colegio Morelos" in Guanajuato. During 1922 this school increased in attendance and self support in spite of the reduction that had to be made on the part of the Board of Foreign Missions. After maintaining the school very modestly for forty-three years with only one teacher, poor buildings and inferior equipment, the enrollment increased to over one hundred as soon as we raised the standard to that of a modern school with a splendid building and better and up-to-date furniture.

On the Puebla District the first rural day school was opened in 1885. The last report shows twenty schools on this District, though a dozen more had been opened at different times, but were discontinued after a longer or shorter period. The school in Apizaco has turned out many boys and girls who have done valiant service for their country and who today occupy prominent places in the national affairs. Important repair shops of the Mexican Railroad are established here and our school has a lasting influence on the families of the shop workers. The closing exercises were held in the theatre with a crowded house giving our pastor, Rev. Jorge A. Osorio, an excellent opportunity to set forth in his address the main lines of Christian education.

In Acozac, school work was begun by Pablo Aguilar. Such enthusiasm was aroused that the people on their own initiative started the building of a school room next to the church. At

Los Reyes, on this circuit, the brethren are giving one half of the teacher's salary. There is another school at Cuapiaxtla.

San Bernabé Amaxac has maintained a school for a number of years. Here we have the patriarchial family of Sr. Antonio Hernandez, which numbers, with all the children, grandchildren and great-grandchildren, more than seventy. As the family is Protestant it gives us a great backing and in fact forms the atmosphere of the entire village. The school is small but the work is excellent. Walls have been started for a permanent school building.

Panotla has had its school for a sufficiently long period to make possible an appreciation of its results. Here is what Rev. E. Velasco said of it in an address delivered before the National Evangelical Convention in Toluca, July 1922.

"What attracts most attention in the transformation of Panotla, a town of some 1,500 people in the State of Tlaxcala, is a very deep hunger for education which these people began to feel soon after the introduction of Protestantism. This impelled the heads of the Protestant families to send their children to Protestant higher schools in Puebla, Mexico City and Pachuca, as well as to other institutions under government control.

"Before 1888, the year Protestantism reached Panotla, not a single young man or woman had gone forth from that town to study in higher schools. During the thirty-five years that have elapsed since, forty-six young people have gone to different colleges to study for some professional career. Of these, thirty-five have come from Protestant homes and only eleven from Catholic ones. Thirty of the total number of forty-six were able to finish their studies and begin their life work, the number being distributed as follows: sixteen teachers, twelve cadets at the Chapultepec Military School, one doctor of medicine and one priest.

"It is truly worthy of note that twenty-three of these thirty graduates came from the sixteen Protestant families of Panotla, while the other seven came from the Catholic element, which constitutes the major part of the population. In other words, the influence of Protestantism in sixteen homes has produced twenty-three professional men and women in the space of thirty-five years, while the Catholic church, working upon the great majority of the people for more than three hundred years has not brought forth more than seven and even these would not have

been formed if it had not been for the contagious example and stimulus of the Protestant homes."

On the same Panotla circuit at the town of Ascención, a young girl had her heart touched because there was no good school there. She called in the neighbor's children and began teaching them in the only available room of her home. She had the native instinct for teaching and soon had some fifty children, all neatly dressed and scrupulously clean although they came from very humble homes. Order and neatness were the first rules of the school. It was a pathetic sight to see the children crowding this room, on benches, on boxes and on the floor, all deeply anxious to learn something. When the examinations came a government inspector was sent with the avowed purpose of closing the school as it was making such inroads on the public



School Building in San Rafael.

school of the village, but the impression he received was such that instead of criticizing, he was all praise. In his official report he congratulated most heartily the young lady on her excellent work and said he was deeply impressed with the singing of "My Mexico," a hymn written by Gonzalo Baez Camargo, one of our young men, who is a product of our schools. This hymn is sung all over Mexico and is fast becoming a favorite hymn, next to the national hymn, among all Protestant people.

In Tlaxcala, the Woman's Foreign Missionary Society has had for many years a day school which has done good work and has been a recruiting station for the Puebla Normal School.

The Papalotla Circuit is largely the result of school work.

Brother Miguel Rojas saw the advantage of the day school as he had been so many years in Apizaco and so when he was sent to Papalotla, he not only began a day school but soon had a night school to accomodate the many factory workers of the vicinity. Many young men were thus brought to us and they today form the backbone of our congregation. A short time ago Bishop Thirkield dedicated the new school building in this town with the presence of the ex-governor and the personal representative of the governor. In Quiletle and Tenancingo, there were opened schools with like good results for the evangelization of the people. In Panzacola the school was opened under the personal initiative of the State governor.

The Texmelucan and Tepetitla circuits are strong supporters of our day schools. In San Felipe Teotlalcingo, the school was opened in 1892 and has had such marked influence on that town that today the leading men are those who formerly attended our school. For some years the day school was held in the church building but as the present laws do not permit that, the brethren of the congregation built a neat school building. When the pastor suggested that they go on as far as they could and then request the Mission to help them, they replied: "We are no longer children, we shall build it ourselves." In Atoyatenco, Tepetitla and last year in Texmelucan, the schools have exerted a splendid influence upon our work. Several of our preachers have come from these centers. Our teacher in Atoyatenco has had a wonderful influence in the life of the community, helping the factory workers to solve many of their perplexing problems. Tepetitla has turned out the Zagoya brothers, strong workers in the church.

Tochimizolco, on the foothills of Popocatepetl, began its school in 1922 when Alfredo Torres, son of the town, and a most devout Christian, determined that his people should have an education. A room was donated but it would scarcely hold the fifty or sixty boys and girls who eagerly came for instruction. Benches were improvised by placing planks on blocks of wood. Mr. Torres has a natural gift as a teacher and is able to keep all the pupils busy and the results are solid. Not content with borrowed quarters, the teacher and several of his young friends began to erect a permanent building on land donated by Mr. Torres. At great personal sacrifice and hard work the building was finished and dedicated last year.

In Atlixco, there is another Woman's Foreign Missionary Society school which for years has been an important aid to our work there. Down in the hot lands of the Puebla District schools have not been neglected. In Atzala, Chietla, Tlancualpican, Tehuizingo, Acatlán, and now at Don Roque, the day school has been the right hand of the church. Our brave little woman of the Tlancualpican school kept her doors open all during the trying years of the revolution. At times she could not get in touch with Puebla for months and when she did come for her money, she turned it into cloth and other articles that she could sell again among her friends for she was afraid to carry money back with her on her burro, fearing that she might be robbed on the way.

The Tepeaca Circuit has had schools in many places with varying results. Because of local difficulties, some of these have been closed, but the effort has not been in vain. Tepeaca, Za-caola, and Hueyotlipan have had schools and the equipment still exists. We need more funds and teachers with which to open these places again. In Ahuatepec, our faithful teacher, Miss Zenteno, has done her work at great sacrifice for she has had to walk a long distance each day, but she has been loyally supported by the members of the congregation who pay half of her salary. Little do we know of the influence of these quiet lives, hidden away in some isolated town, but which with love for the children are devoting time and energy to their development.

Xochiapuleo is not only a picturesque place to visit—perched upon the little plateau up in the high sierras—but it has a most interesting history. Back in the eighties, Dr. Hyde began the school there which was part of his plan to win the whole mountain region through evangelistic, medical and educational work. A good start was made and fine property was secured but because of the distance and through a change of policy, this ideal was not carried out and the schools started in Tezuitlan and Tetela have been abandoned, but the school at Xochiapuleo is still going. We could at once open a dozen schools in this much neglected region had we the funds and the teachers with strong, well-developed Christian character. The first problem of this field would be to teach Spanish to old and young for practically all the life of the interior towns is carried on in their native dialects.

Our chief educational work in the city of Puebla naturally

centers around our two higher institutions here which have been our pride through all these years and which are the backbone of our work. In addition, schools have been opened in the missions of La Colonia, La Luz, (under the Woman's Foreign Missionary Society), Santiago, and San Matías. They have all contributed to the growth of the Christian community.

As has been stated time and again in this article, our day schools are not only strong moral factors in the communities which they serve, but they are the training centers for upright



The School in Miraflores.

and noble citizens and effective Christian workers. Many a man today in the public life of Mexico as well as in the ordinary walks owes his success to his start in one of our schools.

Day Schools.

Besides the schools mentioned in this brief work that refer to the great institutions of Puebla, Pachuca, Guanajuato, and Mexico City, the latter with its "Sara L. Keen" school and its Bible School, the Woman's Foreign Missionary Society supports other educational institutions of lesser rank established in different parts of the country as in Amecameca, Atlixco, San Vicente Chicoloapan, Tezontepec, Tlaxcala and a section of the city of Puebla called La Luz.

All these schools are directed by competent native workers that have done a work worthy of approbation and are exerting

themselves to assure the success of the educational work of the Methodist Episcopal Church in its different fields.

In various other places work has been started that is effectively aiding the development of the educational work in the rural towns, as in Querétaro, Apizaco, Panotla, Ayapango, Tetela, Orizaba and Miraflores. The work in Orizaba was transferred to the Presbyterian Church in 1919. The other places are now under the direction of the "Board of Foreign Missions." Some of these schools are famous for their wide reputation as for the number of pupils they have enrolled, which numbered from one hundred to three-hundred pupils.

In Amecameca the school has made a deep impression on this important town at the foot of the volcanoes. In 1923 there was an enrollment of more than one hundred and twenty pupils. Although a large part of them come from catholic families, in the higher grades they usually become members of the Sunday School, the League and many become church members.

In Tezontepec and in San Vicente Chicoloapan the schools form an important part in the life of the towns and are highly esteemed in both places.

The work done in the schools of Atliteco and Tlaxcala is also worthy of mention and the influence of these schools is much greater than we can measure, in the social, religious, and educational realms.

The Bible Training School.

For some years, due to the rapid development of our church, the need of having specially trained workers has been felt.

Miss Effa Dunmore, principal of the Colegio Juárez in Guajalajara was the first to establish special classes to prepare young women to do deaconess visiting work. In 1919 Miss Dunmore went to Mexico City with the intention of establishing a Bible School. The school was begun and was carried on in Colegio "Sara L. Keen." The first class was composed of five pupils. Miss Dunmore was forced to leave Mexico because of ill health and Miss Helen Grace Murray came to take charge of the school. Under her direction the first class was graduated in October 1919.

Miss Murray soon saw that the school needed good organization and a building of its own. She succeeded in buying the

beautiful house which the school now occupies on Sadi Carnot Street, number 73 due to the generosity of her parents and friends.

The course of study in the Bible School covers three years. The students also have the opportunity of having classes in both "Sara L. Keen" and the Seminary. The school owes much to the cooperation of the city pastors and some of the missionaries who give classes to the students. As the school is located in the capital, the students have a large field for real social work.

The graduating classes have been three in number, one in



Miss Ina Paige.



Miss Helen Grace Murray

1919 with four graduates, one in 1921 with one graduate and one in 1923 with six graduates. In 1923 the school had an enrollment of sixteen pupils. The teachers residing in the school being, Miss Murray, the principal, Miss Ina Paige and Miss Concepción Pérez.

The Bible School is an entirely new institution in our church and is just beginning to give its first fruits; but under the able direction of the teachers it will soon have a splendid reputation for producing able and consecrated workers.

God bless the Bible School that it may realize the ideals that God and the church have for it.

The Evangelistic Work.

The first evangelistic workers of the Woman's Foreign Missionary Society in Mexico consisted of a small group of humble self sacrificing native Bible women. This, of course, was in addition to the constant efforts made in all the schools by both missionaries and native teachers to instruct the children not only in the regular curriculum but also to give them the knowledge of Jesus Christ and the Gospel of Peace.

Although it is difficult after so many years to give the exact facts we know that the first of these Bible women was Doña Josefita Villasana de Rodríguez. Her husband was one of the first pastors, having begun his services as pastor in our church in 1876. After his death, the widow was employed as a visitor in our Gante Street Church, later going to Puebla as matron of the Normal School for Girls.

These workers were called visitors because their work was principally that of visiting in the homes of the members of the congregation, comforting the sick and afflicted, strengthening the weak and the tempted, and helping the women in every way possible in their daily problems. They also searched out new families to whom they carried the good news of salvation.

The second visitor at Gante was Josefa C. de Zúñiga. She labored many years in this congregation and was so active and so consecrated to her task that she was deeply missed when compelled by advancing age to retire. Her successor was Concepción Hernández who continued her work until 1916. The period covered by these three workers covered forty of the fifty years that Methodism has been working in Mexico. Many other workers have been employed by our Society but we will here mention only one more, Octaviana Ortega who recently married Antonio Ríos, one of the faithful lay workers of the church.

Miss Effa Dunmore came to Mexico in 1891 and organized a school for deaconess training in Guanajuato which continued until she was compelled to return to the United States because of her failing health. Her work was continued on an enlarged scale by Miss Helen Grace Murray who reorganized the course of studies and opened the Bible Training School in Mexico City in 1919. The undergraduates of both schools did practical evangelistic work in our churches. From Miss Dunmore's school Juana Sánchez and Elisa Ortega were exceptionally fine workers.



Miss Grace L. Duryea.



MISS H. L. AYRES.



Miss K. M. Jonnson.



Miss Mary Pearson.

The later recently married Rev. Crescencio Osorio and continues her splendid work in the church especially in the Ladies Aid and Junior League.

The first class which graduated under Miss Murray had started its work under Miss Dunmore and consisted of three Medina sisters and Cristina Amador. One of these girls went to work in a Presbyterian church, one married a Congregational pastor, one is an active member of the Gante Church and the other was called to her Heavenly Home. The last class to graduate consisted of six young ladies, all of whom were at once assigned to important places of work in the Mission. Alicia Báez



Centenary Evangelistic Tour.

went to the mining town of Real del Monte as pastor's assistant; Herminia Gómez and Delfina Vázquez went to Rincón Victoria, a much neglected mountain town, where they organized a day school, night school, Ladies Aid society and Junior League as well as developing social features of the work. Soledad Romero and Rosa Rangel are assistants in the large Puebla Church; and Leopolda Cortez, altho with hardly no education nor opportunities before she entered the school, was the most sought for of all and is engaged as a visitor at Gante Church. Miss Helen Grace Murray was called to South America in 1923 by Bishop Oldham to do an important piece of work there and Miss Ina Paige, who had come to the Bible Training School shortly before was left in charge of this institution.

After the deaconess school was transferred to Mexico City, Miss Clara Alarcón of the Chicago Training School, organized a training school of women workers in Guanajuato. She and her pupils have helped greatly in the church and in Doctor Salmaus' dispensary.

Miss Harriet L. Ayres, who was a teacher in the "Sara L. Keen" School from 1887 to 1901 obtained permission at that time to dedicate herself to evangelistic work. It was her purpose to visit the small towns and work with the pastors and under their direction to build up the smaller congregations, but it was necessary for her to return to school work due to the sickness and death of the principal. It was not until 1907 that she was able to give herself entirely to this new task and even then her broken health prevented her visiting the villages, so she turned her hand to the nearest task, helping in the local church work at Gante, where she so identified herself with the church and its labors that she was retained there until the beginning of the Centenary Campaign. In 1920 Bishop Thirkield appointed her to evangelistic work in connection with the Centenary program. Although it was difficult for her to leave her beloved church, she was glad for the opportunity of entering the work for which she had waited so long and began at once the task of helping in conventions, institutes, and evangelistic services in the different circuits. She has devoted herself so completely to this new field that she had splendid success and her help is greatly desired by the various pastors. Her latest work has been the preparation of a probationers hand book which is of great value.

Miss Winifred Spaulding, Miss Mary N. Pearson, Miss Grace L. Duryea and Miss Sarah McMurray have succeeded her in the work at Gante which has now developed to the place where missionary workers are no longer needed, the work being carried by native workers. Miss Pearson has continued in the evangelistic work at Aztecas, having charge of the kindergarte, day nursery, and other church organizations. Miss Duryea during the last year of the Centenary period was assigned to special tasks related to the Semi-Centennial Celebration of Methodism in Mexico.

The evangelistic work in Puebla should also be mentioned. Miss Ella Payne came to Puebla in 1907 for school work but her heart was given to evangelism. She worked so fervently for

the poor and the sick that her health failed and she was compelled to return to the States.

In 1912 Miss Katherine Johnson came to Puebla for evangelistic work but for lack of teachers it was necessary for her to do some school work but she was able to do a great deal of the religious work especially in connection with the families of the students. For health reasons she had to return to the States.

The present outlook due to the splendid training given the girls in the Bible Training School and the missionaries now on the field is brighter than ever before for the speedy evangelism of Mexico.

The Student Volunteer Society.

When the Annual Conference of 1919 met in the city of Mexico, extensive plans for the future development of our church were presented before the assembly.

Among these plans was the purpose to secure two hundred



Volunteers in the Industrial School in Mexico City.

young people who would consecrate themselves to the service of the Master. Work was begun to fulfil this plan and it was soon possible to see that the number of young men that presented

themselves as volunteers was not only highly satisfactory but that they excelled the proposed number. Today each school or college can count a large number of young men and women who have consecrated themselves to some definite Christian work.

The Volunteer Society has existed in each one of our colleges for two years and has as its objects to conserve and develop the character and spiritual life of the youth that have promised to consecrate themselves to the work of our Lord.

The members of the Volunteer Society have to sign a pledge. They have a banner, which inspires them to keep their promise, and a hymn of victory.

There are sixteen Volunteer Societies; two in the city of



Volunteers of the Bible School in Mexico.

Puebla,—in the Normal School for girls, and in the Methodist Institute; three in Mexico City,—in the Industrial School, “Sara L. Keen” and the Bible School; two in Pachuca,—in the school for boys and in the school for girls, one in Guanajuato and Queretaro.

We have been asked: What is the Volunteer Society doing? It is awakening among the young people of our educational institutions the spirit of service. What will it do in the future? We hope to see a solid social work developed in the name of the Master.



Volunteers of the 'Sarah L. Keen,' School, Mexico City,



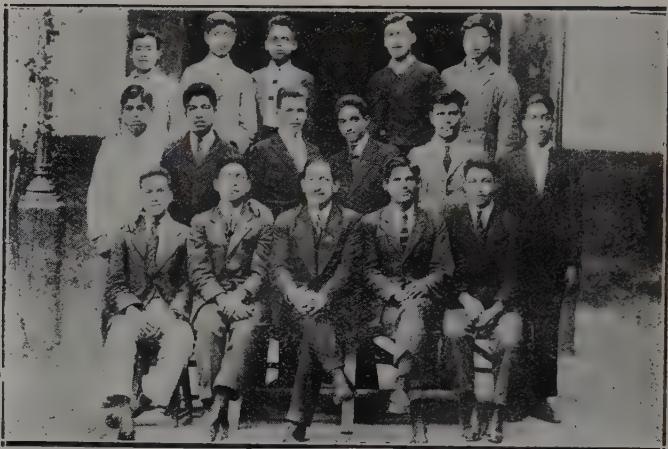
Volunteers of the Puebla Normal School.



Volunteers in the "Villagran" School in Pachuca.



Volunteers of the "Ludlow" School in Pachuca.



Volunteers in the "B. N. Velasco." Institute, Queretaro.



Group of Students and graduates of the Union Seminary.

Third Part

High Schools of the Methodist Mission

The Methodist Mexican Institute.

The first educational work of our Church in Mexico was done through an orphanage which was founded in Mexico City and later transferred to Puebla where it was under the direction of Dr. Charles W. Drees. A little later the School of Theology was established in Miraflores, Rev. Samuel W. Siberts being its director. At the death of Mr. German Lüders, who was the second director of the orphanage this latter school was transferred to Puebla also and the two became one establishment under the name of the Puebla Theological Seminary and Preparatory or High School of the Methodist Episcopal Church, with Dr. Siberts at its head.

The course of studies included the following: Spanish Grammar, Arithmetic, Algebra, Rhetoric, Geography, Astronomy, Physiology, Logic, Systematic Theology, Homiletics, English and French. When the Rev. Benjamin N. Velasco was named professor of the Seminary, he widened the scope of the work, including Universal History and Latin. Much later, when Professor Cabrera entered the faculty, he gave the merited importance to the Physical and Natural Sciences. Rev. A. W. Greenman was the second principal of the Seminary and he did much for the obtaining of a better course of study for those who were studying for the ministry.

Some time later the Seminary became the Methodist Mexican Institute and the principals in chronological order are: Samuel W. Siberts, Almon W. Greenman, Levi B. Salmans, Samuel P. Craver, F. H. Newlin, Willard S. Spencer, John W. Butler, Pedro Flores Valderrama and Matthew D. Smith. The most dis-



Mexican Methodist Institute.



A group of the pupils in the Institute

tinguished teachers have been, Pedro Aguilar, Benjamín N. Velasco, H. A. Bassett, Frank Tubbs, J P Hauser, Frank S. Bortan, Andrés Cabrera, Jorge A. Manning, Francisco Manrique, J. Miguel Sarmiento, Alfredo Fenocho, F. F. Wolfe, Epigmenio Velasco, Vicente Mendoza, Wesley Flores Valderrama, Misses Thalía and Themis Valderrama.

The first graduates of this Seminary were Ignacio D. Chagoyán and Victoriano D. Báez. Before that time the students prepared themselves as well as possible according to circumstances and went out to fill the vacancies in the ministerial field. It was a time of rapid growth and it was necessary to attend to the crying demands of the field. At this time such heroes as German Luders, Conrado A. Gamboa, Abundío Tovar y Bueno, Justo M. Euroza, Severo I. López and Pedro Flores Valderrama were formed. Dr. Valderrama is the only survivor of that group of intrepid young men who went out as the first fruit of the humble Theological Seminary of the Methodist Episcopal Church.

Most of the members and probationers of the Annual Conference have studied in the Methodist Institute. A good number of local preachers and teachers are also former pupils of this school.

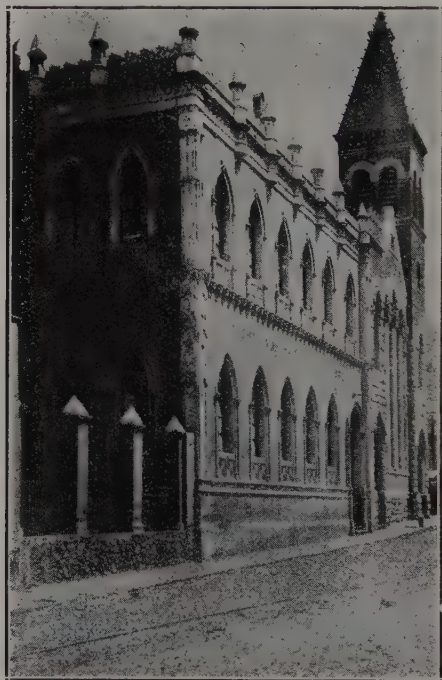
On taking charge of the Seminary, Dr. Craver and the teachers Andres Cabrera and Frank Tubbs taught the principal classes. The Institute reached renown not only in Puebla but also in the other parts of the Republic. The value and prestige of the institution grew. Mr. Enrique Rebsamen, a noted educator, said in his semi-official report, "that the Normal School of Jalapa rejoiced in its merited fame and that it was superior to all similar schools in the republic with the exception of the Methodist Mexican Institute."

With the construction of the new edifice under the direction of Dr. P. F. Valderrama, the school grew in popularity and scholarly influence. At present there are more than one hundred boarding pupils with two hundred additional day students and the income from tuition is about twenty thousand dollars. It doesn't matter what may be the trials of the future nor the attempts of its enemies: this institution will go forward with its mission.

"Julián Villagran," School of Pachuca.

According to the data found in the archives, the "Julián Villagrán" School was founded by the missionary John M. Barker in 1888. It was at first a mixed school started to aid in the education of the humbler classes. Later it became a boys' school as the Woman's Foreign Missionary Society had founded a school for girls "Hijas de Allende."

In 1915 Antonio Carro took the direction of this institution



The "Villagran" School and the Church in Pachuca.

and the circumstances created by the revolution made the work very difficult, but he endeavored to sustain the reputation of the school. Great suffering was felt in the whole country, work was scarce, and as the result there was little self support. It was necessary to take away the salary of a teacher for the English class but Misses Emilia Castillo and Helen Hewitt very kindly helped by giving the mentioned study free. Even when the re-

volution and misery were at their height the large enrollment continued and in 1916 it was necessary to increase the number of teachers to five. Four departments were needed to provide for four distinct groups and the class rooms were always crowded. The building which for a long time had given us commodious quarters was now inadequate for the demands and it was necessary to secure another edifice.

The City of Pachuca had long needed an evangelical boarding school for boys. Pachuca is the great cultural center of the State of Hidalgo. In 1920 we opened the boarding school in ample and artistic quarters which had been formerly occupied by the Woman's Foreign Missionary Society School. This new location promised to fill our needs for years to come but there was an unexpectedly rapid growth. Until this time the school had simply been a primary school but now it was possible to add more advanced work. In 1923 it was propitious to add a kindergarten.

In 1920, the first year in the new edifice, we had an enrollment of 225 boys, of which 18 were boarding pupils, and at present we have 221 pupils with 45 boarders. This was more than we could accommodate and it was necessary to occupy part of the parsonage which we will have to invade completely if the demand for a place in our school continues.

We shall not close these lines without mentioning the names of two good friends and helpers, Rev. Bruce R. Campbell and Rev. H. K. Holtzinger. Both have helped in an active way in the reforms which have recently been made.

The present year has begun with good prospects. To be useful to the evangelical church in particular and also to the state, is our motto.

The "Benjamin N. Velasco," Methodist Institute of Queretaro.

The institution was founded on the tenth of February 1895 by Dr. Samuel W. Siberts. He was director only one year after which Dr. B. N. Velasco took charge. He was at the head of the establishment until his death, December 1916. From 1914 to 1917 the establishment was closed because of the revolution but principally due to the assault that it suffered by a fanatical mob

m 1914 at which time the furniture was destroyed, as were doors, windows, books and school supplies. The loss was calculated at \$5,500.00.

March 1917, Bishop McConnell named Dr. V. D. Baez as president but classes were not reopened until 1918, when nineteen pupils were received. In subsequent years the enrollment has been as follows, 68, 72, 86, 88, 100. We could easily have a hundred and fifty boarding students if we had room for them. The self support of the school has reached \$5,500 annually.

The education here imparted is the primary and commercial studies. Physical culture has an eminent place and besides the gymnastic exercises all kinds of sports are practiced. A splendid acquisition has been made for the school in the purchase of the Garza ranch, situated close to the National Railroad Station where we now have our playground. Since we have this field the students not only enjoy better health but they feel quite like athletes. There has been a decided improvement in their mental and physical aspect. They have literary societies for their development along these lines. Most important of all however is the special attention given to moral and religious education. Formidable war is declared on all bad habits and all legitimate measures are used to stimulate the spiritual life. The results of this effort is seen in the large number of volunteers who are always ready to help the pastor and the official board of the church in all work that has as its object the propagation of the gospel.

Attention is also called to the good spirit which the students show concerning work. There is not one that objects to doing some manual labor daily. They are trained to comprehend that work in any form is not a dishonor, but, on the contrary, it dignifies men. With the creation of a school management plan the students govern themselves, trying in all ways to develop a clear consciousness of duty. This procedure promotes the idea of personality and gives much importance to individual responsibility. With the Divine help we expect a very prosperous future.

Fourth Part

THE METHODIST PRESS

One of the most important departments of the work of our church is that related to publications. The progress of the evangelical work as that of any other enterprise is an important cause. Since the beginning of the missionary work in Mexico and in all the world, use has been made of two elements of capital importance; one of them being the school and the other the establishment of the press to publish periodicals, tracts and books in order to efficiently scatter the Christian truths and to combat the errors which other religious bodies have planted in the minds of the people.

We do not need to stop and consider the value that the press has had in our Christian activities, nor do we need to speak upon the value in general of the printed page. We well know what the scattering of the principles means to the cause. So it is only necessary to make a general reference to the transcendental work of the Methodist Press in Mexico during the fifty years of activities that we have celebrated.

The first thing that the Mission did was to open a print shop, this being the Methodist Press which from the beginning, although without being sufficiently endowed, began to supply the growing needs of propaganda. It was established in the general center of operations, on Gante Street. Moreover it was known to all of us as the Methodist Publishing House.

The creation of a periodical that would come to be the popular voice of the program of Methodism and which would come to face all the common errors of the people of that time was early undertaken, and following the name of the official periodicals of our church in the United States it was called "The Christian Advocate," or "El Abogado Cristiano," and was a periodical with well marked tendencies, and a decided propagandist of evangelical ideas and of all that would mean the betterment of our people.

From its begining those who have directed the march of the periodical, beginning with Dr. William Butler and afterwards

such men as Mr. Samuel W. Siberts, Dr. Emilio Fuentes y Betancourt, Dr. J. W. Butler, Dr. Pedro Flores Valderrama, Dr. Victoriano Baez, Rev. Vicente Mendoza, and Rev. Miguel Z. Garza. It was from the beginning a periodical of combat, for which cause it was greatly liked in all the evangelical camp and it showed an indomitable power to combat Catholicism, spiritualism, incredulity and as many of the enemies to Christian ideas as presented themselves to view. The periodical came to be an apologist of the evangelical faith, not only as a true religion but as an exposition of principles applicable to the social life in all of its forms. Because of this "El Abogado Cristiano" came to be known widely and when the final fusion occurred of all the evangelical periodicals into "El Mundo Cristiano," or "The Christian World," "El Abogado Cristiano" lowered its banner, surrendering itself to the needs of the time, and whole heartedly took its place in another form, ready to go forward in its campaign against error.

We have made reference to "El Abogado Cristiano" because it was the representative periodical and official organ of the Methodist Episcopal Church in Mexico; but apart from the periodical the work of the Methodist Press extended to all classes of publications, tracts and books. The activity of its press was incessant and it also did public work, work especially important for the development of the nation.

It is a pity that the complete history of the Methodist Press and its activities was not preserved. In writing upon this matter we have to speak in pure generalities. We have gone over the entire collection of the Minutes of our Annual Conference and it is truly a pity that we do not encounter until the year 1899 the first printed report of the Methodist Press. In the Minutes of the Ninth Annual Conference we find for the first time the report of the editor of "El Abogado Cristiano" which says that during the years the publication had reached a circulation of 2,400 copies, having been at the beginning of the conference year only 1,800 copies. Among the names of the persons that served as Press Agent, we find the name of Dr. Butler in 1885 which was when the Annual Conference was formally organized; then Lucius C. Smith, 1891; F. S. Borton, 1892; W. C. Evans, 1895; J. W. Butler and V. D. Báez in 1898 were Agent of the Methodist Publishing House; in 1899, Mr. J. L. Pease was named Agent; in 1901, John S. Turner; in 1906, Rev. J P Hauser; in

1919, Rev. R. A. Carhart, who finally turned over the Methodist Press to form part of the new Union Press according to the plan of Cincinnati.

EL ABOGADO CRISTIANO ILUSTRADO.

TOMO I. NÚMERO I.]

CIUDAD DE MEXICO, ABRIL DE 1877.

[Impreso en la imprenta de la Propiedad, 137, 138 y 139, calle de la Propiedad, 137 y 138.]



JOSE INTERPRETANDO LOS SUEÑOS DE PHARAON, REY DE EGIPTO. [Verse pág. 143]

It is just on reaching this place to consign, although it be only in a few lines, a tribute of affection to Sr. Leopoldo Cataño, who with great loyalty, has worked nearly twenty years as foreman of the shop; always able to manage the business and ready

to defend the interests of the institution, and always alert to all that is related to his work. After his long years of service in the Methodist Press he is still foreman in the Union Publishing House.

Now let us refer to the publications put out by our press. It is a delicate and difficult undertaking since, we repeat, there is no history of it; all that we can affirm is that when the "Silver Anniversary of Methodism" had gone out from our press there had been printed something like 60,000,000 pages, including tracts, periodicals and books; from then until the present date in which we celebrate the Fiftieth Anniversary it is not exaggerating to state that the Methodist Press contributed to the development of the gospel and propaganda of Christian culture with no less than 150,000,000 pages that include tracts, periodicals and books among them many books that were printed for the government as well as for private parties. This is apart from the work related to the literature for the Sunday School as also the repeated editions of what was the Methodist Hymnal. Mr. Leopoldo Batres, the notable Mexican archeologist was having printed for many years, books related with his science in our Press and the same thing was done by Porfirio Diaz. It would be difficult to mention all the books and periodicals that were printed for the public in general.

It is enough to say that our Press with all its limited supplies, because it had never had what might be called a complete press equipment, has made a generous contribution to the popular culture during the fifty years of its gospel propagation.

Four years ago it disappeared as a Methodist press to unite in that which is now known as the Union Publishing House.

Thus the press founded in 1877 by the foresight of Dr William Butler completed its high mission.

God bless the work of the press and permit that whatever form it takes, it may continue to be the firm support of the Christian propaganda and efficiently contribute to the establishing of the kingdom of Christ in the Republic of Mexico.

Fifth Part

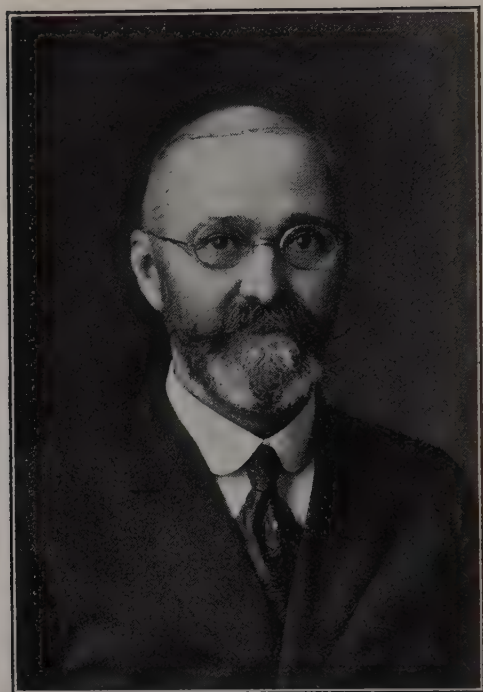
MEDICAL WORK

By Levi B. Salmans, M. D., D. D.

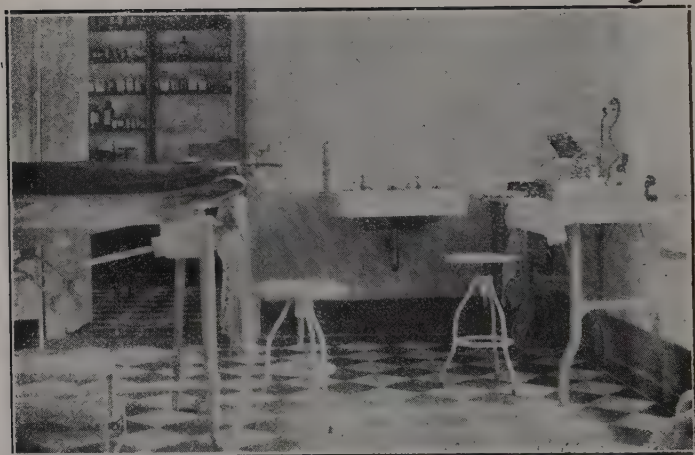
Thirty three years ago Medical Missionaries were supposed to be an agency suited to pagan lands alone, and not to countries where modern medicine is understood and practiced. This precedent was broken away from by our Church when the writer was appointed by the Board of Foreign Missions to try out this method of evangelism in Guanajuato. For the first eighteen years he was charged with ministerial labors and permitted to give a part of his time to the medical work. The success was so great and the demands of the work upon his time and strength so pressing that since that time he has been allowed to devote himself to it alone.

During the earlier years dispensary work was done in the cities of Guanajuato, León, Silao, Cuerámaro and Pozos. Since 1899 a hospital and sanitarium have been developed in Guanajuato in addition to the dispensary. Fifteen different doctors have helped in this work at different times. Eleven of them were Americans and four were Mexicans who had been educated in the United States. Six trained nurses from the United States have acted as Superintendents of Nursing and several other young American women have helped in the administration.

The first School of Nursing in the modern sense of the word established in this country was organized in this Good Samaritan Hospital, and sixty of the best educated young women attainable among the protestant congregations of the whole republic have been trained. In the effort to provide ourselves with workers for extension of this kind of labor some fifty young men and women have been sent to the United States to study nursing and medicine. Many have graduated as nurses and as physicians, most of whom have continued working there in a secular way, where the remuneration is much greater than in this country, and the few who have returned here follow secular careers. The effort to educate Mexicans in the United States for our missionary work here has been a complete demonstration of the impos-



Dr Levi B. Salmans.



Dispensary in "Aztecas," Mexico City.

sibility of our using this method. We are now compelled to try another method.

Over 100,000 patients have been attended in the State of Guanajuato. More than half of these have been seen in our dispensaries where our work has been carried on under the most approved forms for the assuring of the greatest evangelistic effects of the work. All patients who present themselves before 9 A. M. are sold a ticket for 25 cents, Mexican money, and given a seat in the chapel or waiting room. At nine the doctor arrives, reads from the gospel, gives a talk adapted to the mind of those present, and kneeling offers a prayer ending with the Lord's prayer, in which all spontaneously unite with him. He then sings a telling gospel song as a solo, so that all the words can be understood by the hearers and offers for sale copies of the gospels, of which the patients buy from 500 to 1,000 copies each year. It is found that this creates a great demand for the scriptures of which a large number are sold each year in the hospital lobby where a supply of them are kept on exhibition, along with many other religious books suitable to the needs of beginners in the knowledge of evangelical Christianity.

Before the establishing of this medical department of our work in Guanajuato our cause was greatly impeded by a boycotting fanaticism of the severest character. In each center where the medical work has been carried on along side of our other forms of work in churches, schools and by the printed page, this fanaticism has been remarkably diminished, and that in exact proportion to the amount of attention we have given to this sort of work in each city. In the capital city of Guanajuato our church has received into membership some 1,600 people brought up in Romanism, and since the adding of the medical work, our excellent schools, which formerly had only a languishing existence, have filled up with pupils, compelling us to prepare ample school buildings for their accommodation, and are now recognized as the best and most popular school in this state.

Dr. C. R. Illick and wife and Miss E. M. Kennard, a nurse, were before the end of 1919 sent to Guanajuato to begin the study of Spanish and to lend a hand in the work of the Good Samaritan, while initiating themselves into the ways of medico-evangelism. After observing and participating in the Guanajuato work for a few months, Dr. Illick was appointed to open up our part of the medico-evangelism of Mexico City which when sufficiently de-

veloped is to serve as a part of the foundation for our future training school for Latin-American medico-evangelists, and Miss Kennard was sent to Puebla as our first representative in the Latin-American Hospital which the Baptists had lately organized there, and to which we had been admitted as cooperators in a Union undertaking. Still later when Miss Kennard was transferred to our work in India, Miss Lena Dixon, a nurse from the United States took her place for a few years, and at the present Srita. Concepcion Hernandez, a Mexican nurse trained in Syracuse, N. Y., is representing us in that hospital.

Dr. Illick labored in Mexico City for nearly two years, carry-



Dr. C. E. Conwell.

ing on Dispensary work in relation with three of our seven churches in that city, Gante, Cuauhtemotzin and Aztecas. The latter is being rapidly developed into an institutional church and one side of the property has been specially built for doing medical work in the form of a private practice, a dispensary practice and a few beds for receiving necessitous cases until such time as our great Union Hospital can be built. Then he was called to Puebla to help Dr. Conwell whose health was greatly threatened from his excessive overwork.

A new medical worker will soon be in Mexico City to continue dispensary work in this important center.

Sixth Part

OUR CHURCHES.

CENTRAL DISTRICT.

El Oro.

Mission work was begun in El Oro by the Rev. Samuel Quickmire in 1903. While on a visit to El Oro, Mr. Quickmire saw the possibilities of a splendid work in this mining town 10,000 feet above sea level. The Americans in charge of the mines encouraged him so much that he asked to be sent to open work here. The El Oro Mining Co. gave land for the church and parsonage and another lot for school purposes. By ceaseless efforts and unflagging enthusiasm the pastor was able to secure the funds to build and equip a fine church edifice and a comfortable parsonage. The work with the English speaking people prospered during the pastorate of the founder, of F. E. McGuire and of F. Bailey, and F. E. Lendrum, his successor. Later new officials had charge of the mines and since the revolution of 1910 less has been done for foreigners. A native school under the direction of Sixto Avila was very successful and was self supporting in 1909.

Mexico City.

Aztecas "Sostenes Juarez"

The Methodist Church South opened work in this place in 1883. The property is on the corner of what are now Aztecas and Costa Rica Sts. Services were held in a small corner room of this old building for many years. It passed to our church in 1919 with the division of territory. The following year Bishop Thirkield first saw the place and at once recognized the fine possibilities of this spot for a social center. Plans were immediately begun to realize this project. A dispensary was built on the Costa Rica St. side, a residence for missionaries above and school and social rooms below on the Aztecas side, and in 1923 a new church auditorium was constructed on the corner, which graces this part of the city. It has a capacity of 500 people and serves a great need in a ward which numbers 208,000 people.



Aztecas church and Institutional Center



"El Mesías" Church.—Balderas St., Mexico City.

The day nursery, kindergarten and night school have opened very successfully and in 1924 a day school was inaugurated. Dr. Illick, who is now our representative in the Union Hospital of Puebla, opened a dispensary in 1920 and for two years conducted it with splendid results.. Another medical worker is under appointment for this and other dispensaries in Mexico City.

A large social hall, pastor's residence and a playground are the last units of this plant and we hope soon to secure funds for their realization. Thus the plans of Bishop Thirkield are becoming realities, and preparing the way for further efforts along this line in other centers.

Since the death of pastor Agapito Portugal the official board has conducted the work of this growing church with remarkable success. They pledged \$5,000 (pesos) for this new church and the budget for 1924 was over \$4,000 (pesos) outside of the amount to be raised for the building fund.

Balderas St. Church "El Mesías."

This splendid church property came to us from the Methodist Church South in 1919 and is one of the finest Protestant church buildings in the country. Standing beside this beautiful stone church is a house the second floor of which is used as a residence by the pastor while the first floor is the social hall of the church. This was the center of the Methodist Church South work before they retired to the northern part of the country. The church was built in 1891 at a cost of \$80,000.00. The house served as a home for missionaries and native workers until 1922 when the congregation raised the funds to reconstruct the lower floor for Sunday School rooms and social purposes. Under the pastorate of Rev. M. Z. Garza this church became self supporting. It has also been very active in evangelistic lines.

Belem Mission.

This mission was opened in 1913 as an outgrowth of a mission work begun in Campo Florido Street three years previous. For ten years services have been held in a small room at Arcos de Belem 55 with varying success. The hall is small and dark and a better location is being sought for at this time where the work will have an opportunity to expand. A social service center similar to Aztecas should develop from this mission.

Cuauhtemotzin.

This mission in the south-eastern part of Mexico City was opened as a result of prayer centers conducted by Miss Ayres as part of the mission work of Gante Street Church in 1918. A small building was rented, the congregation having paid the rent and other local expenses from the first. This has been a very active and a very encouraging mission until in 1923, when the majority of the members moved to Portales, leaving the congregation very weak, but they still continue their services and conduct a Children's Church.

For the past several years a day school has been conducted at this point by Sra. Sara Torres. This has been of great value to the church work. Dr. C. R. Illick utilized this point for dispensary work for a little over a year with good results. Sr. R. Carbajal, one of the faithful members of this congregation, has promised as a Centenary gift half of all he receives when a piece of property is sold. This should net over \$5,000 (pesos) which is to be used for a new church in this section.

Bethel Church, Bolsa Section.

This mission is also an outgrowth of a prayer center from Gante Church which was opened by Miss Ayres in 1915, and duly organized in 1917. This is one of the worst sections of the city where the call for Christian work is strongest. The work here is greatly in need of a church building and social features which will bring about the reform of the wretched conditions under which the people are living. At present the congregation is paying its own local expenses and is supplied by a Seminary student.

Tacubaya.

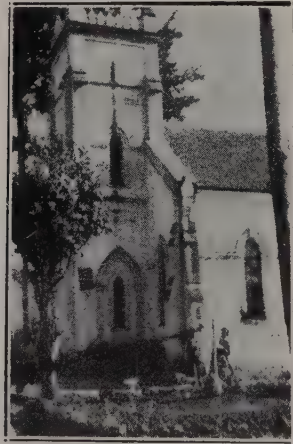
In this important suburb of Mexico City the Methodist work was opened in 1918. Until 1922 this point was a part of the Belem Circuit. At that time it became a separate charge with a Seminary student as pastor. There is a great possibility for growth here when we have secured a well located property.



The Congregation in Tacubaya.



Original Front of Gante St property
Mexico City.



Church in Miraflores.

Trinity Church, Gante St.

This is the mother church of Methodism in Mexico. Dr. Wm. Butler bought this property in 1873 when our work was first opened. The old circus which was purchased was transformed into a church building and dedicated on Christmas Day 1873. Since then services have been held continually in this building, and the work has expanded in a marvelous way. Soon after the opening, an orphanage was started here which was later transferred to Puebla. Later the Woman's Foreign Missionary Society opened a mission school in this property which developed into the "Sara L. Keen" Preparatory School. This church is in the center of the city and from here the work has extended to six different sections where we now hold services regularly. During the past few years the work has come to be self supporting and the lay members have taken over all the responsibility for the raising of the budget of \$14,000 (pesos) annually. The Sunday School, Epworth League, Children's Church and Ladies Aid are very active. Social work has been opened in the last few years, and a night school, industrial classes, nurses training classes, and an employment bureau are some of the activities of this modern church. The medical missionary also has a dispensary in this building and the missionary offices are here, as well as the busy church offices:

This building is now old and in great need of repair. See article elsewhere showing plans for reconstructing it as a Butler Memorial.

Peralvillo.

This is the newest mission in Mexico City, having been opened in 1922 as a result of Centenary classes held in this new section of the city. The Sunday School and the first church services were held in homes until November 1923 when a new mission property was secured and remodeled to fit the needs. During 1923 the congregation grew from 30 to 60 in average attendance and Pastor E. W. Adam has done splendidly in this new circuit which was duly organized in February 1924. The Gante St. Church raised the first money, over \$500 (pesos), to purchase property in Peralvillo. A loan from Miss H. G. Murray and her mother and a gift of \$500.00 enabled us to furnish the building which has been adapted to our needs for church and school.

Santa Julia.

A mission center was opened here in 1901 by workers of the Gante St. Church. A pastor was named in 1903 and property was bought in 1905, but the small hall in use soon became inadequate to the needs and funds were secured and a fine building was constructed in 1916 and dedicated March 1917. This church furnishes a place to worship and gives pastoral oversight to the students of the Industrial School for Girls in Santa Julia. It is rapidly approaching self support.

Tulyehualco.

This church recently came to us in 1919 from the Methodist Church South which opened work here in 1881. It is located in a small village near the eastern edge of the Federal District. During the revolution it was used as barracks by the troops and when reopened for services there were forty bullet holes through the roof and the walls were black from the smoke of fires used for cooking, windows were mostly broken out and nearly all the furniture was destroyed. Through the heroic efforts of the congregation and help from the Mission the building has been repaired and painted and is now a very attractive little church. It is supplied by a student pastor.

Ixtacalco.

Ixtacalco is a suburb of Mexico City where a small work was opened and a church built in 1902, but nearly all the members have moved away and the work is closed at present.

MEXICO DISTRICT.

Amecameca.

This picturesque town at the base of Popocatepetl and Ixtacihuatl has been the seat of mission work since 1880. We have here a good church building which has recently been repaired and a splendid day school conducted by the Woman's Foreign Missionary Society. Work was opened here by the Methodist Church South and in 1913 it was taken over by our Church.

Ayapango is another point on this circuit where for a number of years we had a very successful day school. A good church building constructed in 1880 and a good school built in 1888 were destroyed during the revolution and since then no work has been done in this town.

Poxtla another nearby village on this circuit has a small church constructed by local contributions in 1892. In 1923 a day school was opened in this town and had a very successful year.

Cuijingo also forms a part of this circuit. Its church built in 1908 was destroyed during the revolution.

Cuautla.

This is an important city in the hot country in the State of Morelos. At present it includes a number of former circuits which were disorganized during the revolutionary period. The circuit is composed of several churches organized by the Methodist Church South and others that have been developed by our workers. We have buildings in **Tlaltizapan**, **Jojutla** and **Cuautla**. Services are also held in **Amayuca**, **Tepalcingo**, **Tlalquitenango**, **Yautepec** and **Yecapixtla**, where we own lots.

Chicoloapan.

The Methodist Episcopal Church has a church, school and parsonage in this town in the valley of Mexico. Work was opened here by Dr. John Butler in 1879 and the church and the parsonage were constructed soon afterwards. The school house was tition of house and lot for mission purposes from Pastor Fermoso, Missionary Society and has an enrollment of 58.

In this circuit are found **Coatlinchán**, where the church was built in 1883, and **Cuanalán** where we have a lot purchased in 1912. In the former place the church recently received a donation of house and lot for mission purposes from Pastor Fermoso a local preacher, and in the latter a day school has been in operation most of the time in recent years.

Miraflores.

Before Dr. John Butler visited this place in 1875 Protestant services were being held in the home of Mr. Avila. Through the

cooperation of the Robertson Brothers, one of whom established a factory here and the other developed a large farm, ground was given for school and church purposes and in 1878 a fine church was constructed. Later a parsonage and three large schoolrooms were built. An important work has been carried on from the time it was organized. The day school had from 300 to 500 scholars, a competent corps of teachers and helped to educate some of our finest workers. Dr. Siberts was placed in charge here in 1877 and opened a theological school which afterwards was removed to Puebla. Rev. A. M. Avila is at present doing a great social work in ten adjacent towns.

Cocotitlán which we received from the Methodist Church South in 1913 is another appointment on this circuit where we have a fine day school. The church building in this town was destroyed during the revolution and is now being reconstructed.

Nextlalpan.

Property was secured in this town in 1897 and a good sized church was constructed as well as parsonage and school rooms. Since the revolutionary times the day school has been discontinued and the school and house are in ruins.

Tequixquiac is another point on this circuit where we have a good church building constructed in 1900.

Apaseo forms part of this circuit. A church was begun several years ago in this town and is still unfinished.

Ozumba.

This is a large circuit at the base of Popocatepetl formed by churches established by the two Methodisms which have since combined. A Presbyterian congregation was also added to this circuit in 1919. The church in Ozumba was neglected during revolutionary times and half of the roof has fallen in but the rest of the building is now being used for services.

In **Atlautla** a fine church building constructed in 1899 was destroyed during the revolution and the large congregation was almost entirely scattered.

Tepetlixpa is another point on this circuit where there is a good congregation.

Chimal and **Ecatzingo** are two places where services are regularly held.

Xochiaca, los Reyes, San Agustin.

These three points form a circuit at the base of the mountains directly east of Mexico City. Work was opened here by the Southern Methodists in 1885. Churches were constructed in Xochiaca in 1887, and later in San Agustin. The latter is a good building which escaped the ravages of the revolution. When the Methodist Church South retired from this part of the country in 1919 we took charge of this circuit.

NORTHERN DISTRICT.

Celaya.

Celaya is an important city in the State of Guanajuato where a mission was established in 1883. Part of an old convent was purchased in 1889 and this has been used since for church and parsonage. Due to the fanaticism of this place, work has progressed slowly. The present pastor is trying to incorporate industrial features to enable new members to support themselves, as they always lose their work as soon as they become Protestants and have to leave town to support their families.

Encarnacion Ortiz is a village where property was secured in 1904. Services have been held here regularly since before this date.

Cortazar has the distinction of possessing the only real Protestant Church building in the State of Guanajuato. This was built in 1888 and has been in constant service since that time. The congregation here is small but earnest.

Cueramaro.

Property was secured here in 1884. For years a fine day school was conducted but the revolution caused the abandonment of this work for a time and at present it is supplied by workers from other points.

Penjamo is another point of this circuit where our chapel was built in 1920.

Guanajuato.

Guanajuato is an old mining center of wonderful richness dating back to the early days of Spanish dominion. Dr. Wm.



Church in Celaya,
Northern District.



Miss Peñaloza, worker
in Silao, Gto.



Congregation in Tezontepec, Eastern District.



Church in San Agustín, Eastern District

Butler took Rev. S. P. Craver and his wife to this fanatical city in February 1876. The sale of Bibles previously by a Bible Society agent helped a little to pave the way for the entrance of the gospel. English speaking residents welcomed them but prophesied failure for their work. In spite of open antagonism the work rapidly grew. In April of that year Brother and Mrs. Siberts came to help in the work. Simon Loza was licensed as a local preacher in August at the first Quarterly Conference which was held. In October of this year a mob attacked the Mission house but before they could force an entrance troops dispelled the crowd and thus the prayers of our workers for protection were answered.

A day school was opened in February 1877 and later in the year a temperance society was organized, probably the first one in this country. In 1880 property was purchased and a chapel constructed. Services were started in nearby towns with more or less success. In 1888 Rev. L. C. Smith came and did splendid work. In 1890 he traveled widely through the State preaching in more than a score of towns.

The important medical work opened and carried on in Guanajuato is told elsewhere in this book.

For some time services were held in two parts of the city under the direction of two pastors. At present one pastor directs the work and preaches in two places, in a convention hall on Pardo Street and in the Robles Mission, besides attending some rural points.

The Morelos School for boys and the Woman's Foreign Missionary Society Colegio Juárez have accomplished much in the training of Christian workers as well as in general educational lines.

Silao.

The Silao mission was opened by workers from Guanajuato in 1880. The Congregations have not been very constant here and we have no property in this city. Medical work has been carried on intermittently by Dr. Hyde and by Dr. Salmans.

Leon.

Leon is the largest city in this State and as the other cities in this neighborhood is very fanatical. Work was opened here

in 1878 but was soon abandoned due to lack of funds. Later it was reopened and in 1905 a splendidly located property was secured. Medical work helped to open the way for the gospel in Leon where Dr. Cartwright had a good practice for several years. Recently social work is being used to good advantage in interesting the young people.

Queretaro.

The first Methodist worker to reside in Queretaro was Rev. F. N. Cordova in 1878. He was soon followed by Rev. A. W. Greenman. In 1881 a severe persecution took place and as the governor refused protection, the missionaries had to flee. The Federal government took up the matter and three months later they returned to their tasks. In 1882 a property was secured and the next year a chapel was dedicated. In 1891 our buildings were attacked again and an attempt was made to burn them. In 1895 a boarding school was opened and for many years successfully conducted by Dr. B. N. Velasco. This has greatly helped in overcoming the fanaticism of the city, but even so in 1914 another attack was made on our property, our workers barely escaping with their lives and the church, school and residence were sacked and partly burned. The better class people however voluntarily checked the mob and stopped the fire. The occasion was during a few hours when the city was entirely unprotected in revolutionary times. The work is progressing slowly but surely in this city of churches.

Hercules is a mission station cared for by the Queretaro pastor or a student supply.

San Juan del Rio has been the scene of repeated attempts to open Protestant work with but little success up to the present.

El Cipres is a country village near San Juan del Rio which has recently completed the construction of a new church building. The Osorio family from which came three of our pastors, has sustained the work here since the early days of Methodism in Mexico.

Salvatierra and Acambaro.

Salvatierra and **Acambaro** were formed into a circuit to the south of Celaya in 1921 although there has been Protestant work

in these places for many years. Extreme persecution still exists but fanaticism is being overcome by faithful presentation of the truth and social work which enables us to present the truth and overcome prejudices formed by ignorance and false conceptions of our teachings.

Valle de Santiago.

Valle de Santiago is another new circuit opened in 1920. It had formerly received visits periodically from neighboring pastors but with few results. Definite constructive work is now being done and a day school is helping to establish the work here.

El Jaral and **Santa María**, nearby points, are visited by the pastor with varying success.

Salamanca and **Irapuato** are important cities of Guanajuato where repeated attempts have been made to open work with no lasting success. Meetings are still held in Salamanca with a small group of believers.

EASTERN DISTRICT.

Chicabasco and Acayuca.

Chicabasco came to us from the Methodist Church South. It has a little congregation of very good and faithful people. We have no property here.

At Acayuca we have a little church building and a day school has been maintained here for a good many years.

Mixquiahuala.

Mixquiahuala is one of the circuits received from the Methodist Church South in 1919. We have here no properties but regular services are held in this town, in San Bartolo Sayula and in Tezontepec, El Chico and Camaron.

Pachuca.

In this city work was opened very soon after the arrival of Dr. Butler in Mexico City and was the first place where we began

work outside of the capital. Richard Rule was regularly conducting services here when Bishop Haven arrived. A native congregation existed in Pachuca then. This was under the direction of Marcelino Guerrero an independent Protestant. "This pastor," says Dr. J. W. Butler, "was more a Protestant than a Christian," but under the guidance of Dr. Wm. Butler he soon gave up his pool rooms which he had formerly opened Sundays after service as well as week days, and became a splendid faithful worker in our Mission. Mr. Ludlow was also a great help in many ways to the new church in Pachuca, by his gifts, and personal efforts as well as by leading services and preaching.

Brother J. M. Barker came in 1878 and remained here for six years until the health of his family compelled him to return to the United States. L. C. Smith also gave some time to this work. He was followed by Dr. L. B. Salmans and other splendid missionaries and native workers. The church built in 1876 was an adobe chapel but in 1892 the work of building a new fine church edifice was begun. Funds were gathered locally and from away and for \$25,000.00 this beautiful two story church was constructed, the cost being about one third of what it would need to construct it today.

In 1893 the property beside the church was sold to the Woman's Foreign Missionary Society for school purposes and a splendid boarding and day school was developed which for a time was the largest Mission school of the Woman's Society in the world. In 1919 this property was resold to the Mission Board and the day school for boys was developed into a boarding school which has greatly prospered. The Woman's Foreign Missionary Society bought a property in another part of the town where they have continued their work.

Real del Monte.

Real del Monte is a mining town where we have had a church since the time of Dr. Barker, about 1880. This work has grown and has filled an important place in the life of the town. A large day school has been in operation most of the time, and this has helped to secure for our Mission a high standing in the community. We have here a church, parsonage and school. The members are raising a fund at present to enlarge and beautify the church building.

El Chico.

El Chico is a picturesque town on this circuit where a school has been conducted for many years but the church has little strength here.

Omitlan is a nearby town where services were formerly held and from this town several of our best workers have secured splendid wives.

Velasco is another village where we have some members and at times services.

Tezontepec.

This town of the plains south of Pachuca was visited by Dr. Barker who opened work here over forty year ago. We have a property which serves as church, school and parsonage. It has a large yard at the rear which might well be made an attractive playground for the young people of the church and town.

Acelotla is a small village where we have a neat little church



Church in Acelotla.

constructed in 1912. A day school helps to bring light and life into this little town.

San Agustin belongs to the Tezontepec circuit. A church was constructed here in 1892. It stands out as a land mark in the village. A day school has been held here much of the time. Other towns which form part of this circuit are **Tepeyahualco**, **San Gabriel** and **Santo Tomas**.

Tulancingo.

Tulancingo is an interesting city in the eastern part of the State of Hidalgo. This is a fanatical town where our work has had many hard struggles to hold its own. It was opened by Dr. Barker about 1880. There is an old residence, now property of the Mission which has rooms dedicated to church services, school and parsonage.

Tlacuilotepec is part of this circuit. We have quite a large and enthusiastic congregation here but no property.

Zacualtipan.

Zacualtipán is a large circuit on the Gulf slope with all varieties of climate. In the towns of Zacualtipan we have regular services in the church which is not mission property. There is also a school here. The pastor visits the thirty villages of this circuit two or three times a year when the roads are passable.

Zimapan.

Zimapan is a new work for us but was established years ago by the Presbyterians. It came to us in 1919 when the territory was redistributed. This is a mining and agricultural town where the work is very encouraging and where our school and church work are highly esteemed. This place is eight hours ride from the nearest railroad and other points on the circuit are much farther away.

Encarnacion is a mountain town where we have a good congregation and a splendid group of laymen.

Jiliapan is another such town where the enthusiastic members recently rebuilt their church which was destroyed during revolutionary times.

Jacala and **Miraflores** are other towns of this large and promising circuit.

Tenguedo, not far from Zimapan, greatly appreciates the services held here in a private home by the pastor of Zimapan circuit.

PUEBLA DISTRICT.

Acatlan.

Acatlán is a hot country town in the southern part of the State of Puebla. It has been cut off from Mission work during most of the recent revolutionary period but a few families of the congregation have survived the trying conditions and still hold services regularly. The pastor of Tepeaca circuit visits them as frequently as conditions permit him to make the journey.

Acozac.

Acozac is the center of a circuit just east of Tepeaca. A good church building was constructed in 1889 and in 1920 a school house was built as part of the Centenary program of advancement.

Concordia, the home of Dr. V. D. Baez and other Mission workers of his family, is a small place near Acozac.

Los Reyes is a larger place where we have a church building and small congregation.

Cuapiaxtla is a new congregation organized in 1916. A day school in this place has been of great value to the work.

Huisquilotla church was built in 1882. The congregation here is small.

Amazac.

Amazac, or San Bernabe as it is commonly called, is a town on the western slope of Malinche where we have had a church and school for many years. A new school house was started in 1920 but it is not yet finished.

Huisnahuac is a village to the east while **Ascencion** and **San Damian** are other villages lying west of Amazac which together form this circuit.

Apizaco.

Apizaco is an important railroad junction of the Mexican railroad with shops. Work was begun here and a church was built in 1879. The next year Rev. Epigmenio Monroy was sent to this church. A day school was opened by him and has con-

tinued to the present with splendid results, and great influence in the town and the surrounding villages. The new school building in Apizaco was constructed with the first Centenary funds employed in Mexico. We now have a dozen preaching places although in only one of them, Tzompontepec, do we have a real church. Rev. E. Monroy was our first martyr. He was almost hacked to pieces and his two companions were badly injured, one of them dying later.

Atlixco.

Atlixco is a city at the base of Popocatepetl nearly 2,000 feet lower than Puebla. It has a beautiful situation in a fertile valley. Work was begun here after the organization of the Annual Conference. As yet we have no property in this important center. The Woman's Foreign Missionary Society has conducted a school here for many years.

Tochimizolco is a town in the mountains west of Atlixco where a former Methodist South circuit came to us. This town and several nearby villages have good congregations and one small church structure. During trying revolutionary days, services were continued in this church with occasional interruptions although they had no pastor for many years.

Matamoros.

Matamoros is in the hot country south of Atlixco. We have a church property here, and an independent congregation in one of the suburbs often unites with us and is served by our pastor, who also visits **Tlancualpican**, **Atzala** and **Chietla** farther south. In the former place there is a large congregation, a church building and a good day school. The teacher here was a real heroine during the revolution continuing her school in spite of all kinds of troubles, making the long dangerous trip to Puebla every three or four months in order to draw her salary, and spending it for medical and school supplies and other objects needed by her neighbors before making her way home. Her experiences would make thrilling reading.

Atzala was an independent congregation which united with us in 1887. In 1886 this church, built by their own sacrificing efforts, was the scene of a massacre in which twenty-two of their

number while at service were cruelly murdered by a fanatical mob.

Panotla.

Panotla church was built in 1892. The story of the work here shows the great influence of the gospel in the part of the town which became Protestant. This is the home of the Carro family of eight brothers and a sister and their children, several of whom are now teachers in our Mission schools. A good school house exists here to which an additional room was added during the Centenary period.

Tlaxcala, the capital of the State of that name, has a small congregation which occupies a rented house where the Woman's Foreign Missionary Society has a day school.

Metepec Church was built in 1920 with very little help from outside sources largely by the efforts of the two Flores brothers, one of whom has since died.

Huiluapan and **Tepeticpac** are mountain villaves belonging to the Panotla circuit.

Papalotla.

Papalotla circuit has had a most interesting growth since 1916. For several years previous to this time services had been held here ant at **San Lorenzo**, but when Miguel Rojas began his pastorate, there were few members and the sum of sixty pesos a year was the entire amount raised locally for self support. By his kindly spirit and great activity Brother Rojas developed the circuit so that in 1919 they raised over \$1,600.00 for church and school buildings and \$800.00 self support while in 1921 \$1,820.00 was raised on the circuit for schools and pastoral support. In this year there were four day schools, two night schools and seven points on the circuit with 268 members and probationers.

Quiletla is one of the new congregations where a church was built in 1919 largely from local resources.

Papalotla school was constructed in 1920. **Panzacola**, **Zacatelco** and several other points are now included in this circuit.

Puebla.

Puebla has been one of our most important centers from the first. Dr. Wm. Butler bought part of the old Inquisition build-



Old church in Puebla.

ing wherein over 200 skeletons were found. In August 1875 the first chapel was dedicated, although a school had been organized in the fall of 1874. A great deal of fanatical opposition was met by Dr. Charles Drees who helped to organize the work and direct it for a number of years, and by Rev. Siberts, but the work was of God and has prospered from the first.

In 1892 a new church building was dedicated which served its purpose splendidly until it was burned thirty years later. A finer and larger church is now being completed at a cost of over \$100,000 (pesos), nearly a third of which has been raised by the sacrificing missionaries and native pastors and laymen of this splendid congregation now numbering over 800 members and probationers. 235 new members have been gained in the last year by our evangelistic pastor, Epigmenio Velasco, who with District Superintendent J P Hauser, has carried heroically the work of raising the funds and building the splendid structure which will long stand to their credit.

A number of missions have been organized in various parts of the city of Puebla, the strongest of which are the **Colonia**, the **Eastern** and the **Western** Missions, in all of which we have good Sunday Schools and a regular preaching service attended by the students of the Boy's School.

The two Institutes of Puebla have a close relation to the work of the church but their story is told elsewhere in this book.

Tepeaca.

Tepeaca circuit is composed of Hueyapan, a congregation organized within the last decade, **Magdalena** a good church and congregation which came to us from the Southern Methodists, **Ahuatpec** a hill town often vacated by its inhabitants for lack of water, **Tepatlaxco** where the church was destroyed during the revolution. **Zacaola** where we have a church built in 1907, and **Hueyotilpan** where a new church was begun in 1919 but is not yet completed. In Tepeaca work was begun with a day school in 1919. **San Pablo** near Tepeaca is another point in this circuit.

Tepetitla.

Tepetitla has a good church building and parsonage. The congregation here is an active one. As a result of their activities

the **Atoyatenco** congregation came into existence in 1918. They soon constructed a church building and another for a school. These were completed in 1920 with very little outside help. The work here has flourished from the first and there is now a strong congregation and a good school.

San Rafael is a village near Tepetitla with a small church and congregation and a school house where a good school was conducted for many years. **Santa Ines, Santa Ana, Tizostoc** and **Santa Polonia** are part of the Tepetitla circuit.

Texmelucan.

Texmelucan is an important city at the base of Ixtaccihuatl where we were able to buy property in 1921. We began work in 1919 and the work has grown steadily.

Teotlalcingo is a picturesque town five miles up the slope of Ixtaccihuatl from Texmelucan. We have had work here for many years. A good church, school and parsonage were built here in 1901.

Atoyatenco mentioned under Tepetitla, forms the third point of this circuit.

Xochiapulco.

Xochiapulco is an interesting town in the northern part of the State of Puebla, where work was opened by our Mission in 1882 along with **Teziutlan**, Tetela and other mountain towns numbering twenty-one altogether by 1886. A good church building was constructed in Xochiapulco, also a modern parsonage where a missionary lived for some time. At present the work is not strong as the preliminary splendid work has not been followed up by continued religious instructions. **Xochiapulco, Teziutlan** and **Aurora Mines** forms the circuit now.

Seventh Part

The Epworth League in Mexico.

We learn from the "Christian Advocate" of Mexico that during 1889 and 1890 some societies were organized in the schools of Puebla and Pachuca called "Christian Emulation," with a program quite similar to that of the Christian Endeavor and also quite similar to the Epworth League; having devotional and literary meetings and doing work of mercy and help. It is also known that the Girls' School of Pachuca in 1888 had a literary and benevolent society that had as its object the study of the Bible and the aiding of the needy.

In 1893 the first Epworth League was organized in Mexico, Miss Loyd and Miss Ayres having the honor of being its founders. Miss Ayres identified herself very closely with the work of the League. She secured the organization of several chapters so that she was really the first Epworth League Secretary in Mexico. That same year the Christian Advocate published the constitution of the Epworth League which had been translated by Miss Ayres and at the same time a strong recommendation was made to the pastors that they organize Leagues in their churches.

The honor of having the first Junior League belongs to Miss M. Hastings, directora of the girls' school of Pachuca.

The first editor in charge of the Epworth League section in the "Christian Advocate," was Mr. William C. Evans, our press agent, who published the first constitution for the Junior League.

When the Methodist Episcopal Church celebrated with rejoicing and gratitude to God, its Silver Anniversary in January 1899, Rev. H. A. Bassett who was named in the Annual Conference preceeding, Secretary of the Epworth League in Mexico, following Miss Ayres who had filled that place for five years, wrote an article with these significant words: "He that cuts

marble, his work will be destroyed little by little to dust; he that forges in bronze, time will erase it; but he who works upon the immortal mind, restoring in it the image of its Creator, works upon that which will shine and live eternally." Brother Bassett reported that at this date there were twenty chapters of the Epworth League and fifteen of the Junior League with 1,361 members in both.



Epworth League Badge in Spanish

Later the Rev. Eduardo Zapata being Secretary of the Leagues in Mexico gave them an added impetus. Although he did not dedicate all of his time to this work, through the columns of the "Christian Advocate" and by addresses he awakened new interest in the work. He prepared programs for each of the departments, and made some translations to help the local chapters. At this time, 1906, the chapters of Pachuca and Guanajuato reached their greatest development.

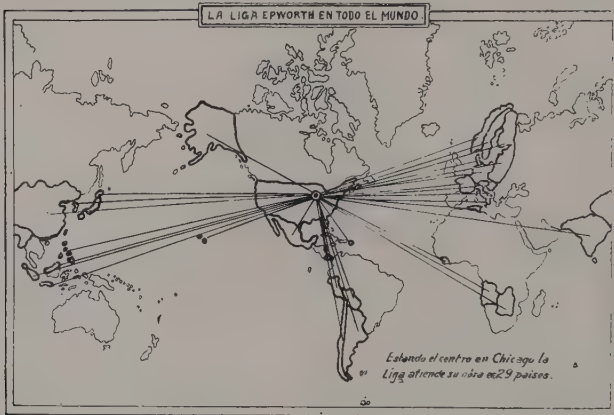
Dr. E. M. Randall, General Secretary of Epworth Leagues visited Mexico in 1910 and reorganized the work here. An executive committee formed by J. Velasco, R. A. Carhart and Miss Carrie M. Purdy was named. This committee gave its report at Conference and the following resolution was adopted:

"It is resolved that we approve with true enthusiasm the naming of Mrs. G. C. Hauser as Local Secretary of the Epworth League in Mexico. We consider her election providential and assure her of the warmest welcome to our circuits."

The zeal and enthusiasm displayed by Mrs. Hauser in her work is known by all. A good part of the literature of the League was then published together with topics for the devotional meetings. The translation of the Bible Stories by Miss E. A. Robinson, the course of study and other translations were prepared and published later. This and her visits to the circuits awakened a great interest among the young people and also in the Junior Leagues. Another help in the work was the publication of the Select Hymns by Vicente Mendoza, composed especial-

ly for the League. It is now the favorite hymnal of our Young Peoples Societies and of the Sunday Schools.

The Annual Conference of 1911, for very just reasons presented by Mrs. Hauser, named Dr. F. F. Wolfe as League Secretary and his enthusiasm in the work was crowned with success.



Miss H. I. Ayres,
First Secretary of the Epworth League
in Mexico.



Dr. H. A. Basset,
Second Secretary of the Epworth League
in Mexico.

Here is an extract from his report given in the Annual Conference of 1912. "According to numbers we have had great success during the year. There are now 25 Epworth Leagues with 795 members, a growth of four chapters and 48 members; and 52

Junior Leagues with 2,500 members, a growth of 12 chapters and 626 members. In reality we have organized 11 Epworth Leagues and 19 Junior Societies which indicates a growth of more than fifty percent during the year."

The years 1913 to 1916 were years of great anguish because of the civil war that broke out and the consequences of which



Mrs. G. C. Hauser.
Fourth Secretary of the Epworth League in Mexico



Dr. F. F. Woffe.
Fifth Secretary of the Epworth League
in Mexico.



Rev. Carlos Sanchez.
Sixth Secretary of the Epworth League
in Mexico.

we are feeling even yet. During these years it was impossible for Dr. Wolfe to visit the Leagues and he could not continue successfully what he had begun under such good auspices.

In 1916 Rev. Carlos Sánchez was named as Secretary, remaining in that place until March 1921. The results realized by

Brother Sánchez are of great importance. He worked much to secure the union of the Leagues of the Northern and Southern Methodist Churches. It was during this time that our work suffered because of the redistribution of territory. The Presbyterians received the States of Vera Cruz and Oaxaca, while we received relatively few places from them and from the Methodist Church South. For this reason the report in 1920 showed only 18 Epworth Leagues and 21 Junior Leagues with a total membership of 2,000.

Mr. Sánchez celebrated the first Epworth League Institute, in which we had the honor of receiving as our visitors the General Secretary, Dr. Charles E. Guthrie and the General Secretary of the Junior League, Miss Emma A. Robinson who was accompanied by her helper, Mrs. Nella Ford. We shall never be able to forget the great good that the work received from the visit of these workers. Funds were assured to entirely support a League Secretary for Mexico who would dedicate his time completely to this labor. It is just to say that Mrs. G. C. Hauser took a marked interest in it and was really the soul of the first Institute.

In the Annual Conference of 1921, among other motions presented was the following: "We beg of the Conference or to whomsoever the authority belongs, to name Rev. Sixto Avila, as Secretary of the Epworth Leagues of our Conference together with the work of the Sunday Schools, all this work remaining under the direction of the Department of Religious Education, free from all other responsibilities in order that he be able to attend to this work as it requires."

The church through the Epworth League has as its object the development of Christian character of each young man and woman, giving them the opportunities to exercise their physical, spiritual, intellectual and social capacities, taking as their model Christ the son of God, who grew in a Nazareth home becoming strong, full of wisdom and in favor with God and men.

There is no doubt that the Epworth League with its four departments fills the needs of our youth. The first is the relating of man to his Creator and his neighbor, Matthew 22: 37-40; the second leading him to comply with the commission of the Son of God, Mark 16: 15; the third teaches him to serve his fellow man, Luke 10: 30-37; and the fourth develops his intellectual and physical capabilities, Luke 2: 52.

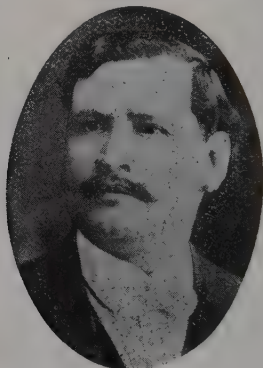
Concerning the second Epworth League Institute we will



Delegates by groups at the First Epworth League Institute in Mexico, January 1921.

say that it was under the efficient direction of Rev. Avila. It took place in the City of Puebla. The consecration service was very inspiring; Rev. Epigmenio Velasco made a call to the young people that desired to offer their lives for Christian service to which twenty-one youths responded out of the 124 in attendance at this Institute. Mrs. H. Wuethrick and Miss Edna Walmhoff, of Chicago, were our guests at this Institute.

The third Institute took place in Pachuca and was a great success. The greater part of the delegates paid their own expenses, the faculty had prepared its work well and the results



Rev. Sixto Avila,
Actual Secretary of the Epworth League in Mexico

were very satisfactory. The excursion to El Hiloche, one of the picturesque hills nearby, was delightful. We had a special service there and the whole program for the day was accepted with great enthusiasm.

The service on Sunday culminated the spiritual part of the Institute. The consecration service directed by Brother Mendoza was the crowning event. He presented Christ as the greatest Volunteer and gave a call to the young people who would serve Christ throughout their lives.

Truly the work of the League has prospered and has meant a great deal to the work of our church in Mexico. On seeing the sympathetic groups of young people organized into chapters of the Epworth League, we cannot do less than behold the signs of a new day, when they shall walk in peace with Him who is the way, the truth and the life.

TO LATIN AMERICA

Thank God, oh Latin America!
He heaps his gifts on thy bosom, high.
His sun shines bright on thy growing fields
And his stars flash fire in thine azure sky.

Thank God for the mighty, rolling seas,
That kiss your laughing shores
For the mighty, ancient, snow-clad walls
Formed by the Andes, castle towers.

Thank God for the coming of Methodism,
And its splendid Epworth Leagues,
With its high ideals and motives
To guard us from Satan's intrigues.

Thank God for its cross that now appears,
In the far confines of the hemisphere
And pray that America soon may be
United in love through Calvary.

Carmen G. Basurto.

(Tr. S. McM. Jiménez).

Hymn which the Epworthians of Mexico dedicated to the
Epworthians of Latin America on the occasion of the first Central
Mission Conference, Panama April 1924.



Combined Cabinets of the Epworth League Chapters of Mexico City.



The Cookie race at the Second Epworth League Institute.

SUNDAY SCHOOLS

The Sunday School is the school of God, the object of which is to develop Christian character in the pupil by means of an adequate education and to prepare him for Christian service that he may come to dedicate his life to Christ. The Methodist Church in Mexico has given more attention to the Sunday School than to any other department of its work. The following data speaks eloquently of the progress:

	1873	1882	1887	1892	1898
Sunday Schools	3	14	30	51	58
Pupils	47	661	1,202	1,552	2,539

When Dr. Eucario M. Sein occupied the position as General Secretary of the Sunday Schools in Mexico there was splendid development. He gave special attention to the organization of normal classes and established special courses for teachers and officers in the most important Sunday Schools, giving diplomas to those who distinguished themselves in the course. One of the things that partly influenced the development of Sunday School interests was the National Convention celebrated annually in different cities of the republic. The first convention of this kind took place in April 1893 in the City of Mexico.

The revolution in 1916 naturally impeded greatly the activities of the General Secretary and paralyzed the work of some of the churches. Afterwards, Dr. Sein went to Los Angeles, California, and since then the Sunday Schools of Mexico have not had a General Secretary although it is very necessary that such a person be named and it is possible that he will soon be secured.

In the Conference of 1921 Sixto Avila was asked to take the Secretaryship of Sunday Schools along with his Epworth League work. The success reached is due to the cooperation of the pastors and officials with the Secretary. One of the first tasks was to present the excellency of the graded course of study, giving

model classes, and organizing a normal class by correspondence. This class brought very good results but unfortunately we did not have sufficient funds and at the end of five months the classes were suspended. The work and money spent were not in vain since now in the greater part of the Sunday Schools they have a beginners department and the graded course established. The Secretary attended local lay conventions organized by the Centenary Secretary, the district conferences and the pastoral monthly meetings in order to explain plans of organization. Evangelization being a strong part of the program, it always gave him an opportunity to speak on that line of the work. Much has been done by the distribution of Sunday School publications. A study class in "The Life in Process of Formation" is given weekly, also the "Seven Laws of Teaching," course for instructors and model classes for each department of the Sunday School are given with instructions as to organization. Thirty-one people from five churches attend these classes. A model Sunday School in the Seminary is conducted weekly. Brother Avila also has charge of the Children's Department of the Sunday School Journal "El Fanal" which is greatly appreciated by the teachers. The blackboard drawings are very profitable. They are simple so that any one can do them. This department is very useful to everyone interested in children.

The work is not finished, it goes marching forward; may it be that when the Methodist Episcopal Church has completed another twenty-five years and celebrates its diamond anniversary, our successors can say "Glory to God! All our Sunday Schools follow the International Graded Course! In each there is a Normal Class!" Best of all may they say: "The Sunday School has secured the establishment of family worship in each home and has led the parents to interest themselves in such a way in the religious education of their children that they not only send them to Sunday School but go also."

Daily Vacation Bible School

Dr. R. G. Boville came to Mexico City in October 1923 where after holding conferences with members of the Committee of Cooperation, they opened up the way for him to present his cause before the various denominations which work in the Federal District. On November 5th, at a meeting where he told of the organization and aims, the interdenominational group present accepted his plan and decided to put it into operation at once, it being near vacation time. Meetings were held in the various educational centers in Mexico City and Puebla where Dr. Boville urged the students to give their vacation to conducting Daily Vacation Schools in their home town or village. Dr. Boville returned to the States leaving the work in charge of Rev. Sixto Avila.



Aztecas Vacation Bible School, Mexico City.

Multigraphed copies were made and furnished the students of an article by G. A. Wells together with the plan for the carrying on of the work. Seventy-five volunteer workers were found. Revolutionary conditions interfered with the plans and all reports have not come in but we know that 394 students were enrolled in eleven schools. At our Aztecas Church a school was held with an enrollment of over eighty children.

Thus the work was started and at Annual Conference and at the schools throughout the year it will be presented and plans made for a more successful carrying on of this new enterprise during the succeeding vacations.

Eighth Part

A Review of the Centenary Campaign in Mexico

By F. F. Wolfe.

Centenary work in Mexico did not begin in full force until January 1920, although statistics are counted from 1919. If we would trace the history of the movement from its genesis we must go back still another year however and find its origin in the Annual Conference of 1918 when Dr. John W. Butler, our veteran missionary who spent 44 years in active service on this field and who had for the greater part of that period shaped the destinies of this Mission, proposed to our Conference a five year Centenary program which was discussed, slightly modified and adopted by our workers in the following form:

Our Five Year Program.

1. The deepening of the spiritual life of all our members.
2. A million pesos raised for self support.
3. Fifteen thousand souls won for Christ.
4. One hundred young people preparing for Christian service in our Mission Schools.

This fourfold plan has been unaltered except that the ideal of 100 student volunteers has been doubled, as the former number is insufficient to meet the needs of the growing work.

1. The work of deepening the spiritual life of our people has been effected, (1) by literature on prayer and the stewardship of prayer, (2) by pledges to daily prayer, (3) by Centenary classes wherein prayer has had a preeminent place and where the Bible and our literature have been carefully studied, classes which were made possible by the splendid leadership of Miss H. L. Ayres; (4) by winter institutes and summer conventions; (5) by the training of the laymen as personal workers before and dur-

ing the evangelistic campaigns. The growth in the spiritual life of the pastors and the people is easily noticeable in many ways. Pastors are more active and show a greater consecration and lay members are now coming to take a very active place in the Church work. Were this the only result our efforts and expenditures have been well invested.

2 We worked toward our aim of a million pesos by teaching the Church the necessity of soon attaining complete self-support, by teaching tithing and training the tithers in the principles and details of this system, and by transferring to the native churches as far as possible all church repairs and local expenses and a large part of the cost of new church, school and parsonage construction, and a gradual increase in pastoral support. Our aim has been a 20% increase in self support each year, an aim which we are glad to report has been fulfilled as a whole although many local churches have not reached the ideal.

3. We made the effort to gain our 15,000 converts by training pastors along evangelistic lines and by training the laymen to help them, by classes in the District and Epworth League Institutes and by evangelistic campaigns, as well as by constant effort with personal work. The Centenary Classes have developed many personal workers and some pastors have come to see the value of a constant evangelistic atmosphere and a constant effort to win people to Christ. The efficient work of Miss H. L. Ayres, our Rural Evangelistic, in conventions, institutes, and local village work is worthy of highest commendation. Our great lack was the dedication of a full time evangelist like Rev. V. Mendoza or Rev. E. Velasco to this task. Dr. J. T. Cottingham began a splendid work as evangelist but was with us only a few months and we had no one to continue the labor so well begun by him.

4. We have secured more than 200 young people for Christian service largely through appeals at Conventions and by personal work. Miss C. Perez was appointed Life Service Secretary in 1921. She reported in that year that there were already 165 members of our new Student Volunteer Society which was formed to unite and develop these young people who are studying for the ministry, to become teachers in our schools, deaconesses or Christian nurses.

Literature.

From the first the literature printed and carefully distributed in all the churches has had a marked influence on the new life developed in our church by the Centenary.

Dr. Cottingham wrote a book that summarized his teachings. A book by Miss Emma Robinson "Stewardship Stories," was also published. A thirty page leaflet "A Rational Fight for Character," by Dr. Henry Churchill King, was published and greatly appreciated especially by the young people. "When the Holy Spirit Fell on Korea," helped greatly in our evangelistic campaign. The "Christian Home," printed in South America was of marked value in establishing the family altar in many families. Wall charts for tithers and for those who promise to carefully observe the Sabbath were printed in two colors and help to teach as they adorn the walls in the homes of our people. Many smaller tracts, helps for revival meetings, report blanks, etc., have been printed, the total serial number of our Centenary leaflets in Spanish being 90. Besides this our Monthly Bulletin has been published quite regularly and has reached all of our members with its inspirational and practical material.

Let me add a note of appreciation at this point for the splendid literature secured from Dr. George A. Miller, Area Secretary of South America. His Home Series, "The Christian Home," the "Social Home" and the "Hygienic Home," have proved of great value as have also "The Supreme Vocation," "Transformation," and others published by him for Centenary work in South America. We have used them as extensively as possible and found them very practical and a most valuable aid in uplifting the home which is the unit of society and the key-stone of social progress.

Christian Stewardship.

This has been one of the words about which our Centenary Campaign has turned. The general idea of Stewardship was entirely new in Mexico. It found very slow acceptance in many places but by beginning with the stewardship of prayer and of life and finally leading up to the stewardship of wealth, the principle as a whole is now approved by the whole corps of pastors and a large number of the laymen, and all that is needed is more care-

ful instruction in the application of this principle to daily life. We have distributed some 40,000 leaflets on this subject; the "Self Starter," a manual on Stewardship applied in church work by Dr. L. E. Lovejoy, was translated and placed in the hands of every worker who would use it; "Thanksgiving Ann" and other tithing stories were dramatized for local uses; Dr. L. B. Salmans by his literature and work has done much to further tithing. Our aim of 20% of our members as enrolled titheers has been attained, it now remains to help them understand completely, and practice faithfully this Biblical principle. When a fourth of our members conscientiously tithe we can support all our churches without missionary money and when half of them tithe we will need no more funds except for extension work in medical, educational and social work.

Finances.

No definite Centenary quota was placed on our churches in Mexico as was done in the United States. The ideal of soon attaining self support and the raising of a definite sum for local repairs or the improvement of church properties, besides something for a chosen object outside the local church, has been constantly held before our churches. These ideals together with the teaching about tithing have given good results.

Social Service.

While our original program does not call for anything along the line of Social Service, this new department has been added, due to the great interest taken in this class of work by our Bishop Thirkield. It was difficult to develop the work in this new field with absolutely no precedent and no one especially trained to direct it. However in March 1922, Miss Esperanza Reyna came to our assistance and began a campaign for better hygienic conditions in our homes, the care of babies and the establishment of ladies societies for mutual help. She wrote articles for the Bulletin and started a number of Societies in the study of the "Hygienic Home," a book published by Dr. Miller in South America.

The work on Aztecas Street in Mexico City under the direction of Miss Mary Pearson has opened up nicely with a kinder-

garten and a Day Nursery. There is also a night school here, and a social hall and library for the use of the young people of this neighborhood. This work has scarcely begun and should be developed rapidly as it meets a tremendous need and is an opening wedge for the gospel wherever tried.

Historical Sketch of the Campaign.

Now that we have outlined the work in general let us note its development during the five years of the campaign.

1918. The Preparatory Year.

At Conference time of this year the four-fold program was adopted as given above. The following were named as a Centenary Committee to develop the program: Rev. E. Velasco, Rev. J P Hauser, Rev. I. D. Chagoyán and Rev. M. Z. Garza. A Sub-Committee on Evangelism and Literature was named. The Centenary Bulletin was issued monthly beginning with June 1918 with F. F. Wolfe as editor and R. A. Carhart as manager.

1919. Organizing the Work.

Annual Conference of this year, was favored with a visit by Dr. H. Farmer, of our New York Office, and Dr. Wm. H. Teeter, at that time Centenary Secretary for Latin America. Plans for the development at the work were more clearly presented by these leaders, and Bishop McConnell appointed F. F. Wolfe as Centenary Secretary for Mexico. As the Centenary Celebration was to be held in Columbus in June of this year, the newly appointed Secretary was asked to go at once to the New York Offices to get in touch with the Centenary working force and to help represent Latin America at the Columbus Exposition. This was done and during the Columbus Celebration Dr. L. B. Salmans and his quartette, the Rev. and Mrs. J P Hauser, Rev. E. Velasco, Mrs. Thalia de Baez and her two children and Miss Themis Valderrama helped in the presentation of scenes from Mexican life and incidents showing the progress of the work in this field.

During the absence of the Centenary Secretary in the States the interest of the work in Mexico continued about as it had

been the year before. Centenary rallies were held in Puebla, Mexico City, and other places to increase the interest of the people. The Bulletin was discontinued during these months but was published again later. On the return from the United States in September of those who there represented Mexico, plans were begun in earnest for the development of a strong forward movement. Dr. Cottingham, a missionary of our church in the Philippines, came with his wife the last of November to help in Centenary work, especially in the evangelistic campaign. Under his direction a paper for the Minute Men was printed. Pledge cards for tithers, prayer and service report blanks, and other literature were prepared with the help of Brother Cottingham and Miss H. L. Ayres.

1920. Centenary Celebrations.

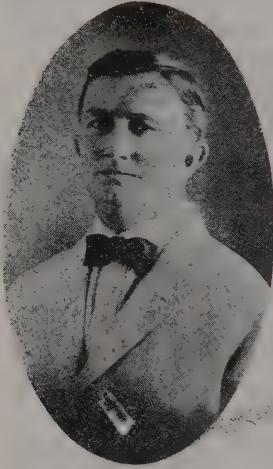
The first three months of this year were largely spent in visiting many parts of the Conference with Brother and Sister Cottingham, attending District Institutes and in revival meetings. Many converts were secured and our church members received a new vision of the possibilities of a higher plane of Christian living and all were greatly helped. We are truly grateful to our Heavenly Father for the blessings received during the four months intensive work done by Brother and Sister Cottingham.

Patterned after Columbus on a humble scale, four splendid celebrations were held in Mexico in 1920. In April, Mexico City and Puebla held their celebrations. In July, Guanajuato; and in August, Pachuca put on the same celebration. This consisted of booths representing China, Japan, India, Africa, and the Philippine Islands; a Christian Stewardship booth; programs consisting of representations of life in these different countries, of dialogues to represent tithing, of platform addresses, and the presentation of the excellent pageant, "The Pilgrim," prepared by Mrs. J P Hauser with the help of Miss Mary Blake.

Between four and five thousand people attended these celebrations and were greatly inspired by them. Many lives were consecrated to Christian service as a result and the Centenary came to have a place in the life of the whole Methodist Church in Mexico, as would not have been otherwise.

Evangelistic campaigns were held quite widely throughout the Conference during the months of October and November of

1920. Dr. James M. Taylor, world evangelist of our Missionary Society, visited us and helped greatly in this campaign. Most of the work was done by pastoral exchanges and the results in



Dr. J. T. Cottingham.



Centenary Celebration in Pachuca, 1920.—
Japanese Children.

new converts at the close of these meetings showed that the pastors had entered heartily into the work and that much good had been done.

1921. Intensifying the Work.

During this year the work was pushed along all the former lines with the addition of fifteen local Centenary Conventions covering nearly all parts of the Conference. Our ideal for this year's work was line upon line, precept upon precept, repeating the lessons taught previously, especially emphasizing Stewardship in its broadest phases. Social Service was added as a part of the definite Centenary program and was so presented at the District Institutes and Conventions.

During this year Miss C. Perez was named as Secretary of our Life Service Department and under her wise leadership 165 volunteers were enlisted and their training was begun.

At Conference time Bishop Thirkield appointed an Area Council to take the place of the Centenary Committee. Our Bishop enthusiastically backed up the work being done and gave us new inspiration for future work. The evangelistic campaign was again given a place of prominence and its field was widened.

The Centenary Bulletin which was a four page sheet in 1919 and an eight page paper in 1920, now became a twelve page paper with widened influence. More literature was constantly printed and distributed and the campaign pushed in all departments.



First District Institute, in Puebla.



Scene from Pageant "The Pilgrim" Mexico City,

1922. The year of the sag.

The Conference Session of this year held in Pachuca was a time of great spiritual uplift for our pastors. From this time on it seemed opportune to throw the work of the Centenary more directly into the regular channels of the Church organization. The District Conventions and Institutes were left more largely in the hands of the District Superintendents. The pastors now understood the possibilities of the new plans and they were left to develop the work according to the local conditions. There were two reasons for this readjustment, one was to try out the workers and see in just how far they were capable of measuring up under a direct responsibility and thus to give us a clearer idea as to just how nearly able the new church is for self direction; and the other reason was the added responsibilities of the Secretary of the Centenary Movement which largely occupied his time in Mexico City due to the absence of the Mission treasurer and local problems.

We are sorry to report that the results did not quite measure up to our expectations. Some of the men continued to work with the same zeal and energy they had shown when the campaigns were being pushed with vigor. Others accepted this as a time for relaxation and the results were not completely satisfactory. The reports at the following Conference showed that the pastors had at least become energetic in one line; that of cleaning up the church records. The lists were cut so mercilessly that in one place the probationers were reported as 46 instead of 322 of the previous year, so that in spite of 1,321 new members reported as received during the year, the total increase in membership after a careful revision of statistics was only 66.

The Secretary spent two months of this Conference year in the United States on furlough which also helped to make this the year of greatest sag in our campaign in Mexico.

The Secretary spent two months of this Conference year in and Miss Pérez work with the Student Volunteers is worthy of note and a word of hearty appreciation.

1923. The Final Year.

The Secretary returned from his furlough in May of this year and at once began to plan for three different things, first a series of Summer District Conventions, second an evangelistic

campaign, and third the preparation for the end of the Centenary Campaign.

The District Superintendents entered heartily into the plans for the first item mentioned and in August five District Conferences and Conventions were held covering the entire Conference. Prof. F. S. Goodrich of Albion College, Michigan, attended all these conventions and gave five or more addresses on the Bible and Palestine at each one. These proved a splendid help



An interesting session of the Ministerial Institute. Mexico City, Nov., 1923.

to the spiritual life and vigor of the hearers and his work was greatly appreciated everywhere. Training our church members to become more efficient workers, and evangelism, were the other points receiving the greatest emphasis.

The months of October and November were dedicated to evangelism. Miss H. L. Ayres returned from her furlough ahead of time to help us in this campaign. She went directly to the Northern District where special meetings were held in Guanajuato, Leon, Celaya, and other points with splendid results. Her work in training the pastors has been one of the outstanding features of the evangelistic efforts we have put forth in recent years.

Results.

We have come to the end of the campaign and while many of our hopes have not been realized and many of the results will appear only in the future there are enough that are evident to

rejoice our hearts and to cause us to render thanks for the rest of our lives for the attainments secured and the orientation of the work which will tell in future days.

1. In the first place we feel that the Centenary has brought a great deeping of the spiritual life to our workers and people in so far as they have accepted the Centenary plans and practised them. That they have been practical has been proved wherever they have been tried. The Centenary Classes, the reading of the leaflets prepared and the sermons on Stewardship and allied subjects, the Institutes and Conventions, large and small, have been well worth while. Our people are more alert, more intelligent, more spiritual than they were before the Centenary program was applied. There is still much to be desired in the continuation of the spiritual training of the people, and our first goal is not definite enough to be sure that we have attained it but we have made great progress in this line and we can see clearly how our people as well as the pastors have grown in grace and in the knowledge of our Lord and Savior Jesus Christ.

2. Our second aim was the raising of a million pesos in Mexico for support of the work in this field. If we include the receipts from the day schools, boarding schools and medical work as well as the church collections we have a total of \$1,007,512 (pesos). If we count only the church receipts for pastoral support, all collections and local improvements, the sum for the five years is \$281,977. As the former plan was our Centenary goal we can congratulate ourselves that we have been triumphant.

We thank God for the success of stewardship principles as already taught and practised. We feel sure, that with the faithful instruction of the 1,895 tithers enrolled, so that all of them give their tithe or more as faithfully as do some of them, the complete self support of our churches will be attained in the cities, and in many of the country circuits.

3. It is in the third of our ideals that we have fallen short. We will give the facts, then study them for a moment. The number of converts reported by the pastors each year is as follows:

year.	members.	New Converts.
1918	6,394	....
1919	6,965	1,137
1920	8,510	2,046
1921	8,734	1,590
1922	8,800	1,321
1923	9,652	1,615

Total probationers received.... 7,709 in 5 years.

Net increase in members in five years is 3,258 or 51% increase.

Naturally we did not expect that the 15,000 new converts would make that many net increase in membership. We are disappointed however that from 7,709 converts we have been able to increase our membership only 3,258 or 43% of the total converts. Of course some of the members have died, some have moved away and been lost to us, others have been drawn away into the world again, and yet even this does not tell the story completely. We must take one other fact into consideration and that is that the pastors have been more careful with the church records than formerly and as a result of pruning methods used too freely perhaps at times, the list of old members and probationers has been cut down so that the new ones have not much more than filled the places of the old members whose names have been removed from the books.

But even so, our aim was 15,000 converts in five years and we have secured only a little over half of the converts we hoped to gain for Christ. While explanations do not take away the hurt of having failed they are useful, for they help us to learn the lessons of the past which will guide our conduct in the future. Let us notice then (1) in the first year the effects of our campaign were not fully seen. The real work of the Centenary was not under way fully till January 1920. (2) In 1921 the pastors had not only the thought of getting new converts on their hearts, but also the need of caring for large numbers gained in 1920. About a third of the congregation in this year were new converts of the year before and the pastors had to give a great deal of attention to the care of these spiritual babes so that less attention was given to gathering in a new harvest of souls. (3) It is a sad fact but a true one that novelty wears off and during 1922 the Centenary work did not hold the interest of many people

as it did the previous year. (4) I fear that another factor was that the organization at times detracted from the spiritual power which alone can secure results. Had we continued to emphasize the place and work of the Holy Spirit as begun by Dr. Cottingham during the following years probably our gains would have been greater.

However when we consider that the number of people gained in five years is 122% of the number of members we had at the beginning of the campaign and that the net increase in mem-



District Institute, Tezontepec.

bers for this time is 51%, while the number of those who have been reached in a partial way, and those who have come to find Christ but have not been admitted into the church, forms a great many hundreds if not thousands more whose names have no place in the statistical tables, we realize that the work has not been in vain. A continuation of this percentage for 50 years would mean over 300,000 members by 1973—the Centennial year of Methodism in Mexico. We must remember too that the result of the training given to our pastors and layman in these years is a factor of prime importance as we look toward the future. Let us then learn the lessons that the past years of experience have for us and go forward to do greater things than ever before in the name of Christ and under the guidance of the Holy Spirit.

4. We have already said that the fourth ideal was fully attained and this during the third year of the Centenary period. Through the special funds secured for educational purposes, largely through the work of Dr. O. W. E. Cook, we have been able to help a great many of the 243 young people who are or

have been members of our Student Volunteer group. During 1923 more than 40 young people were helped through school from a special fund for this purpose and besides this several churches have given scholarships to the members of their congregation who are studying in preparation for Christian service. Miss C. Perez has done much to develop and sustain the morale and the enthusiastic spirit of these young people and she deserves great credit for her efficient work through her visits, correspondence and monthly lesson helps.

The Epworth League Secretary, Rev. Sixto Avila has contributed much toward this same end with the Epworth League Institutes and by his presence and help in the numerous District Institutes and Conventions. His work with the young people has been of great value and worthy of high praise. The presence of Dr. Guthrie and Miss Robinson at the first Epworth League Institute held in 1920 was a great inspiration to our youth. Miss Robinson's books are being used largely for the young people with splendid success. We praise God for this splendid group of Christian youth who tomorrow will bear the burdens and carry the banner of Christ to victory in Mexico.

5. We have mentioned Social Service as an additional aim which has come to have an important part in the Centenary program. The results already attained are so meager that we will not attempt to sum them up. The work being done at Aztecas is a splendid sample of what should be done very widely. Suffice it to say that the very fact of having inaugurated so important a feature of the evangelizing process is a cause of great rejoicing and a basis for our faith that the gospel will move forward more rapidly in the future than it has in the past.

6. There is another result of the Centenary that we must not lightly pass by. Until 1919 the idea still largely prevailed in the Conference that the Mission was a rich and generous body able to care for all the local problems of the churches. There had not been developed as yet the principle of the responsibility of each church to care for its own work, erect its own churches and parsonages and schools and keep them in repair. With the awakening brought by Centenary activities the churches began to understand their local duties, and that if Mexican Methodism some day should be able to walk alone it was high time to begin to train its members along this line. The local aims emphasized as part of our program gave the churches a chance to do much

repair work that they had always left for the Mission to do. When they needed a new church or a school they made their plans locally and only asked the Mission for help to finish the task if it was greater that they could carry alone. As a result of this new view point being taught in the churches, there are very few congregations that now receive help from the Mission for re-



Scene at District Institute in Puebla.



Apizaco Institute, Puebla District.

pairs, porters or local upkeep, while five years ago more than half of the churches received such help. Besides this we point with pride to the new buildings erected largely by local enterprise. Among these enterprises we recall at this moment the new school in Papalotla and the church building in Quilella, both in the State of Tlaxcala which were constructed with very little help from outside sources. The same is true of the San Lucas Atoyatenco church and School, and of the Metepec church.

Not more than \$250.00 (dollars) of Mission funds went into any of these buildings and in several only \$100.00 was contributed by the Missionary Society or outside friends. Panotla and Amaxae



New Church in Puebla.

began well their school buildings but have not yet completed them and Hueyotlipan has a new church also unfinished. The fine Apizaco school was the first Centenary building constructed in Mexico. Tulyehualco in the Federal District, Ozumba, Amecameca, Tequixquiac and other circuits of the Mexico District and Jiliapan and Tulancingo of the Eastern District have all

repaired property partly destroyed in the revolutionary period and in most cases the local church, although extremely poor and still suffering the effects of recent losses, has raised about half of the money expended. To this list should be added a number of other places that are reconstructing their buildings with some help. A great many churches have spent a considerable sum of money on repairs, as the Pachuca church which two years since expended over a thousand pesos on interior decorations in their church. We have not time to mention each case but there are two churches that have shown a most heroic spirit



District Institute in Puebla, "Las hermanas"

and have made great sacrifices in constructing new churches. Puebla is the greatest outstanding illustration of heroism in responding to a great need that our Mexican Methodism records. The church building was destroyed by fire April 1st, 1922. Rev. E. Velasco, the new pastor had arrived only two weeks before. Due to his enthusiasm, skill and tirelessness, the help of the Rev. J P Hauser, District Superintendent, and the loyalty of all the members and a host of friends, this church has raised locally and by subscription from friends over thirty thousand pesos and the new church, an honor to Methodism and the pride of Puebla, is now nearing completion. Too much can not be said in praise of the Puebla workers who have contributed with a generosity seldom equaled in any part of the world.

The Aztecas church was begun in July 1923, and finished in November of the same year at a cost of \$20,000 (pesos) of which the local church pledged \$5,000 pesos, or a fourth of the whole. This congregation which three years ago consisted of thirty or forty members, has shown its fine spirit and noble purpose in

rallying around this project and contributing from their meager sources this entire sum for they have not looked outside their own group to secure help:

Other Centenary building projects are the Aztecas Day Nursery, the Kindergarten, the Night School, the Social Hall, and the Missionary residence in this same place, all fostered by Bishop Thirkield, who personally has raised the greater part of the money to construct the buildings mentioned. The Queretaro Farm School was bought with Centenary funds and is still waiting to be developed. A Mission Rest Home was bought in Cuernavaca due to the generosity of Mrs. Patten after whose husband the home is named. This is another of the projects planned and carried out by our active Bishop. A house for Mission purposes was bought this year in the Peralvillo section of Mexico City and a growing congregation now meets there. A dozen other enterprises of this kind could be named if space and time permitted. Our equipment is certainly worth 50% more than five years ago.

A Forward Look.

The Centenary Campaign is past. Its work is done, but thank God the results of the Centenary Campaign will live on forever. How? (1) In the renewed spirituality and the deeper religious life of the pastors and in their greater efficiency as organizers and leaders. (2) In the new life and realization in the hearts of the laymen that upon them rests the responsibility for the evangelization of Mexico. The arousing of this wonderful latent power during the Centenary period is enough to repay all the efforts and money spent, had this been the only result. (3) In the truth of Christian Stewardship which has come to live in all our churches and from which we may expect great gains in spirituality, service and self support. (4) In Social Service. We have barely introduced this subject into our thinking and work in the past year or two, but here is a method of direct approach and contact with the people which at the same time attracts them to the Christian ideals and enlarges their possibilities for a noble life. We believe that this method of work is in its infancy in Mexico and that it is bound to be the most popular and the one that brings widest and most rapid results of all methods used to date. It is a method that meets the great need of the people today and they will quickly respond when

they see what the gospel has for them, and then they will join us is passing on to others the blessings of life so freely received from our kind Father. (5) In the lives of our Student Volunteers who will toil on for the greater part of the next fifty years practising the truths they are now learning and using the talents they are now developing.

And our new program. Shall we have a new program? Shall it be another five year program? Our recommendation after a careful study of the matter is that we adopt three ideals for our work for the next ten years, not with a fixed sum to raise and a fixed number of persons to win, but ideals that shall govern our work in general and that we believe will bring the desired results.

1. The first ideal that we recommend is that the church be considered before all else as a school for religious education. This would mean expository sermons and addresses by the pastors. It would mean the church organized into classes to study the Bible, devotional books, personal work books, methods in church work and stewardship facts. We believe that this would result in a live growing church, growing in spirituality, in activity, and in numbers. This would mean a constant revival and a natural growth and care for the new members secured each week, thus fulfilling the evangelistic ideal.

2. We suggest as the second ideal the adoption and practice of the teachings of Christian Stewardship in all our churches. This calls for detailed instruction in classes and in the home of what is meant by stewardship of life, of service, of prayer, of spiritual gifts, and of money. It would result in the Methodist church in Mexico soon becoming entirely self supporting and in the rapid extension of the church in the central part of the republic. It would also mean great spiritual growth as we have said above.

3. The third and last ideal that we suggest is Social Service. We have already spoken of this as an important factor in the future of our church and only add here that we believe the results will be quickly seen in a breaking down of the barriers between the masses and the Protestant churches and a mass movement toward the Gospel in Mexico as great as any mass movement ever seen in the world in its sweeping influences.

If the church employs well these three agencies for the advancement of the Kingdom with faith in God, a love supreme

for the Christ, and obedience to the guidance of the Holy Spirit, nothing, not even Satan himself can close the doors against us, but we shall march straight on with sure and steady step to a complete and glorious victory.

As yet the World Service program has not come to have a place in the foreign fields and it will probably have to be adapted to meet the needs of each particular country. Mexican Methodists have a general missionary interest but at present and for some years to come the main emphasis will have to be placed on the local work. A Home Missionary Society was formed last year and has begun its work of collecting funds and extending the work of the Kingdom. This is part of the preliminary step of strengthening our own forces and is the direct result of the program outlined above. Through careful training in Bible Study, Stewardship, and Social Service we both accomplish our aim for the present and lay a firm foundation for the broader world vision. As Jesus taught World Service it included both home and foreign work and so today we emphasize both in the States where Christianity has been known so long, while on the foreign field we need a longer period of preparation. However our people are already seeing beyond the borders of their own country and at the time of the Japan disaster the young people of Gante St. Church promptly arranged a money making program that they might have something with which to help the sufferers. Other instances of this kind could be given which show that the people of Mexico are nearly ready for the larger program. How that program shall be worked out is a question which depends entirely upon the Mexicans but as it has been proven many times at home, the effort thrown into the larger service is over and above and does not subtract from the local interests.

As we look forward we see the enormous amount of labor needed to attain in Mexico the Christian ideals toward which we are working. Bull fighting, which fosters cruelty to animals and degrades the nation, revolutions with their lack of loyalty and honor, and with their personal ambitions, anti-hygienic conditions among the masses of the people, and the failure to properly respect the truth, at times make us despair. Were it not for the signs of hopefulness in our work and the knowledge of what the gospel has done for the few we would be discouraged. It will take decades or even centuries to attain our aims.

We are sowing the seed, and we have the joy of seeing the

beginning of the harvest. We trust God to bring the harvest to perfection some glad day.

Appendix.

For those who are interested in a comparative study of the statistics of the Mexico Annual Conference for the Centenary Period we add here a fairly complete report of the work done along the main lines, although of course the real results of the work do not fully show here and many phases of the work of real importance are not mentioned at all.

Statistical Summary.

	Amount raised.	Per cent increase over 1918
1918.....	\$32,044	.....
1919.....	32,740	2 %
1920.....	46,791	46 %
1921.....	58,548	82.7%
1922.....	75,105	134.4%
1923.....	68,463	113.7%

Total..... \$281,977 in 5 years.

Total Funds Raised on the Field, Including Churches, Schools and Hospitals.

1918.....	\$120,960	.....
1919.....	125,604	3. 8%
1920.....	159,797	32 %
1921.....	221,916	83.46%
1922.....	246,211	103. 5%
1923.....	253,934	109. 9%

Total..... \$1,007,512 in 5 years.

(All amounts mentioned are in Mexican currency; two pesos equaling one dollar.)

Members.

	aptisms.	Probationers received	Total members.	Increase
1918.....	...	.....	6,394	.....
1919.....	559	1,137	6,965	9 %
1920.....	725	2,046	8,510	33 %
1921.....	648	1,590	8,743	36.9%
1922.....	717	1,321	8,800	37.6%
1923.....	528	1,615	9,652	51 %
<hr/>				
Total.....	3,187	7,709		

Sunday School and Epworth Leagues.

	Number.	Officers.	Scholars.	Epworth League members.	Junion League members.
1918.....	71	264	4,148	.....	.....
1919.....	83	350	4,918	944	1,461
1920.....	99	395	5,783	929	1,590
1921.....	104	373	5,659	1,109	1,826
1922.....	96	374	6,614	897	1,420
1923.....	92	393	6,264	1,006	1,555
<hr/>					
Increase.....	29.5%	48.8%	51%	6.6%	6.5%

Churches and Parsonages.

	Churches.	Value.	Parsonages.	Value
1918.....	62	373,750	34	274,700
1919.....	63	563,050	34	271,300
1920.....	65	567,550	35	318,410
1921.....	65	575,850	36	328,610
1922.....	67	609,760	32	301,110
1923.....	69	701,560	34	310,510
<hr/>				
Increase. . . .	11.3%	87.7%		13%

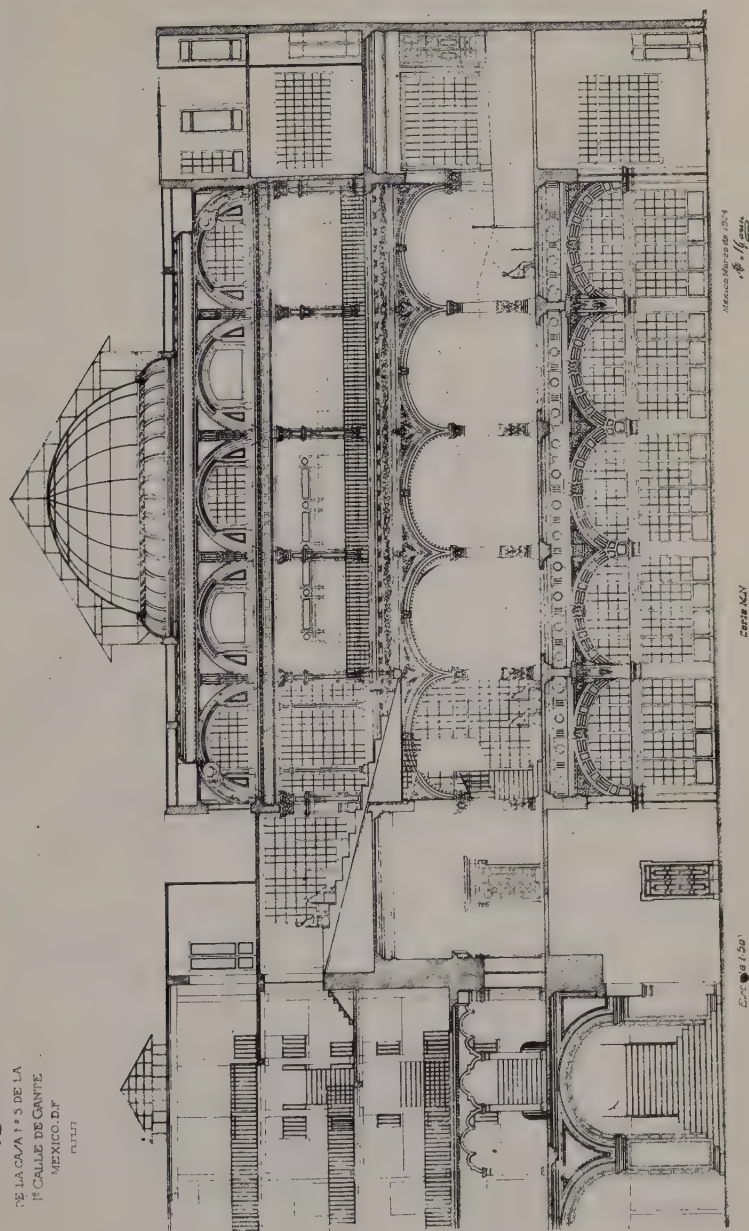
Centenary Statistics.

	Unit classes.	Attendance	Prayer Pledges	Tithers
1919.....	203	.....	1,270	252
1920.....	215	2,721	1,938	967
1921.....	172	1,878	2,618	1,073
1922.....	185	1,058	2,937	1,747
1923.....	165	1,815	3,750	1,895



PROYECTO DE
REFORMA...

DE LA CAVA 125 DE LA
1ª CALLE DE GANTE
MEXICO, D.F.
1907



EXC. 150

CASA N.º

PROYECTO DE 125

1897



Planta Baja

THE BUTLER MEMORIAL.

The supreme financial goal of the Semi-Centennial Jubilee is the transformation of Gante,—the old Franciscan Monastery—to the great Cathedral of Mexican Methodism.

This is to be a Butler Memorial in honor of William Butler, founder of Methodist Missions in India and Mexico, and his son John W. Butler, who gave 44 years of wonderful service to the Aztec Republic. It will cost \$150,000 (dollars). Gante Church has promised \$15,000. The Mexican Methodists of the Republic will probably raise \$50,000. We are asking the Board of Foreign Missions for \$50,000 as their last gift to the Gante Church. The Butler family and our hosts of friends in the United States will surely help us with another \$50,000.

The ancient edifice needs light, ventilation, modern equipment for a church school, and an auditorium to accomodate 1,600 people.

If architecture is frozen music, may Gante with the help of our friends become a fitting hymn in architecture, proclaiming the **Saviour of the World.**

Our Ideals for Gante's Future.

In the plans that you will find in connection with this article the first one shows a cross section of the auditorium and part of the rooms and hallway that lead out to the street. The arches on the ground floor and the next set of arches above are part of the original building and are in a good state of preservation. These will be utilized just as they are. The dome will admit plenty of light and warmth for the main auditorium. Ventilating shafts are provided which will assure good air.

The ground floor, as seen in the second plan, contains two good rooms to rent next to the street. One of them is rented by the Union Book Rooms of the Evangelical Churches. Back of these are porter's lodge, elevator and stairs. The large hall,

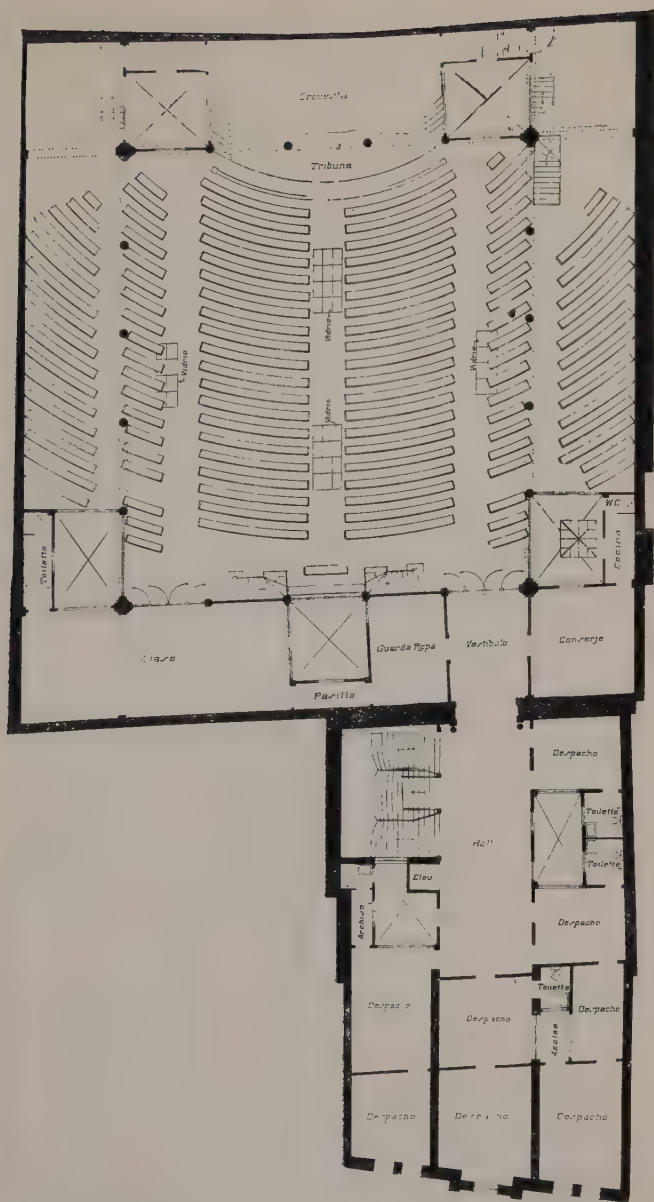
now in use for regular services, will be the Sunday School and social rooms. Around this hall are dining room, kitchen, gymnasium, shower baths, class rooms and ventilating shafts.

The next plan shows the main room of the church which will have every appearance of a modern churchly auditorium. The section toward the street will be devoted to offices for rent. The Missionary Society has offices on this floor. The rental of these offices will pay all the running expenses of the entire building.

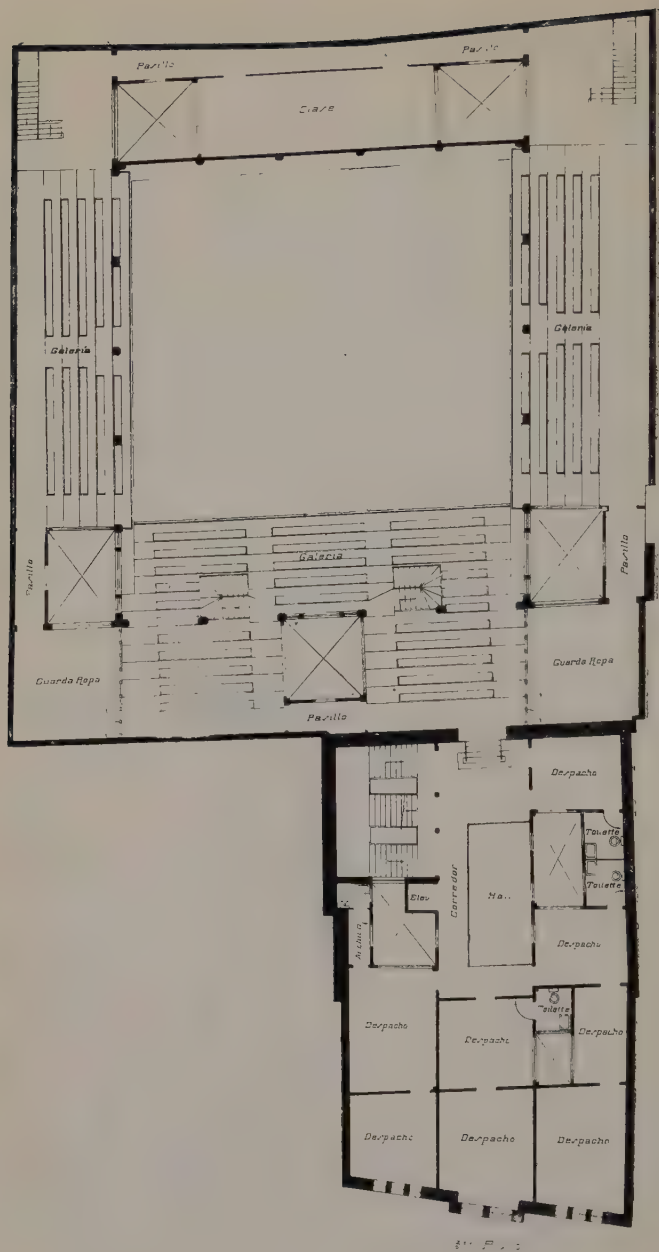
The following plan shows the church galleries and offices toward the street. The last cut shows the highest floor which contains three residences, one for a missionary family and two for native pastors. A number of improvements can be made in these plans, but they furnish the basis on which we wish to raise the funds to construct the BUTLER MEMORIAL, a building which should be worthy the great name of "BUTLER" and one that will meet the growing needs of Methodism in this great Republic. We often have to turn people away when we have special programs and conventions for lack of space, although we sometimes crowd 1,200 people in the church at present.

Any gifts for this Memorial Church should be sent to the Mission Treasurer, Dr. Geo. M. Fowles, clearly marked, "for the Butler Memorial;" México City.





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1924

Methodist Episcopal Church. Mexico.
1873-1923 souvenir book of the golden
anniversary or jubilee of the Methodist
Episcopal Church in Mexico. -- Mexico :
Casa Unida Publicaciones, 1924.
212 p., [3] leaves of plates : ill.,
port., plans ; 24 cm.

1. Methodist Episcopal Church--Mexico
--History. 2. Mexico--Church history.
I. Title II. Title: Souvenir book of
the golden anniversary or jubilee of
the Methodist Episcopal Church in
Mexico.

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